PACIFIC SCHOOL OF RELIGION

The Methodist Woman

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1948

the Methodist Woman

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BETTIE S. BRITTINGHAM, Editor

MRS. E. LE ROY STIFFLER, Circulation Manager

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OFFICERS

Woman's Division of Christian Service

President **— Mrs. J. D. Bragg, 3666 Montana Street, St. Louis 16, Missouri.**

***Vice-President*—Mrs. E. L. Hillman, 1516 Market Street, Wilmington, North Carolina.**

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Bessie O. Oliver, missionary, Seoul, Korea.

ASK YOURSELF

1. "When I hear the bell I think of God." By whom, where, and why said?

2. Where do they tell time by the rattling of doors?

3. What are "patch towns"?

4. The Book of Revelation: for whom was its message specially timely?

5. What is a "vegetable co-operative"?

6. What and when was Ewha College's darkest hour?

7. Nearly two thousand applications waiting: for what?

8. Princesses in the Castle: how were they different?

9. Who are thirty miles from the nearest doctor?

10. "Can it happen here?" We hope not. What is this danger which threatens?

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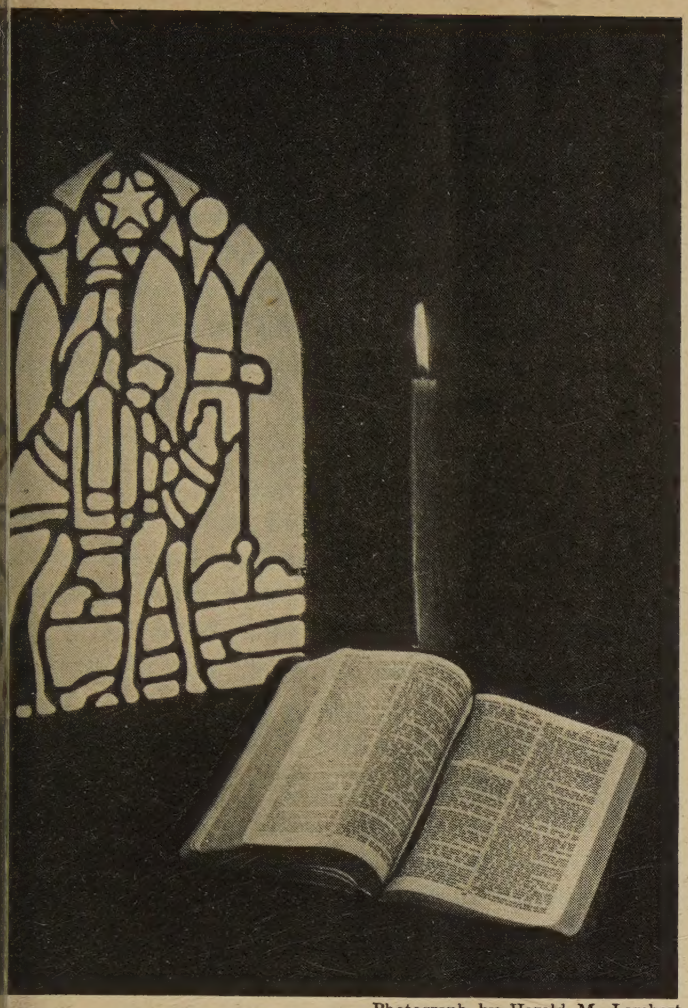

Photograph by Harold M. Lambert

*

"BY HIS LIGHT SHALL THE NATIONS WALK"

*

O God, is it too much to ask
That I should have
A threefold part
In helping Thy light shine?

*

My Threefold Part—A Meditation

By MAUDE WHITE HARDIE

Grant that my shining be like candle-flame;
Wind-blown at times, yet, circled by Thy hand,
Continuing steadier. With singlehearted aim,
Not diffused random ray. Counting a life well-spanned
That pays for shining with the price of burning:
A valiant flame, to the one Source returning.

Let understanding and experience glow
Through my days' record: days lived to the full,
Short chapters, varied content: let them show
One theme—Thyself, all-wise, all-wonderful.
In type and language for the least of age,
An open book, Thy radiance on each page.

Thy light through my soul's window softly falling,
Make plain the pattern's clarity of line;
Color and beauty from the shadows calling,
Message and framework are of Thy design.
My part—while glorying in each heavenly hue—
To keep it ready for Thy shining through.

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A Message to Methodist Women

MRS. J. D. BRAGG

AS I WRITE this message I am still under the inspiration of the Assembly of the World Council of Churches recently held in Amsterdam, Holland. Glorious chapters were written in the history of the Christian movement and it was great to be a part of it. Almost daily the words and melody of a great ecumenical hymn comes to mind. It might have been considered a theme song, so frequently was it sung by that host of Christians:

"Praise to the Lord! the Almighty, the King of creation!
O my soul praise Him, for He is thy health and salvation!
All ye who hear, now to His temple draw near,
Join me in glad adoration!" [1]

Each person sang in his own tongue with a fervor which indicated that it came from the depth of Christian experience. Then there were the prayers, offered in many languages, but with spiritual understanding which comes only through the Christian faith. What a demonstration of the outreach of the gospel of our Christ to the uttermost parts of the earth! Some might say that this was the culmination of years of missionary endeavor in every land; but no, it is just the beginning of what should be far greater victories than ever before witnessed. The *day of march* has really just begun and how wonderful it is to be alive and to have a share in this Advance for Christ and His Church to which The Methodist Church calls. As members of this great church we are already responding with enthusiasm and co-operation to the end that every objective may be attained.

But it is necessary to remind ourselves that the charter of the Woman's Society of Christian Service places upon us the special responsibility ". . . . to develop and maintain Christian work among women and children at home and abroad . . . . to cultivate Christian family life . . . . to seek fellowship with Christian women of this and other lands in establishing a Christian social order around the world." Hence, when the church has a program of Advance, the Woman's Society of Christian Service must also *advance* with our over-and-above gifts of prayer, of service, of time, and of money.

The compelling needs of the world have been set before us and a fourfold program, with challenging objectives, is given to us through the printed page and the spoken word. January, 1949, is set aside as the month to launch the *Advance* in each local society, with special suggestions as indicated in our magazines and in materials which are being sent to our leaders. Our knowledge of Methodist women makes it easy to visualize you, by the thousands, entering immediately into the planning and praying necessary to undergird this *Advance program* in the work of our society. With confidence, courage, and consecration you move steadily forward. While acknowledging, with deep gratitude the victories of the past, we pledge our devoted service to help meet the present challenge of unprecedented opportunities for Christian advance, at home and abroad.

Again, we hear the hosts at Amsterdam as they sing:

"Praise to the Lord! Who doth prosper thy work and defend thee,
Surely His goodness and mercy here daily attend thee;
Ponder anew—What the Almighty can do,
If with His love He befriend thee!" [1]

[1] *Methodist Hymnal*, No. 60.

Advance Depends on You

If the whole line is to move forward together—
If the gifts of our "gold and frankincense and myrrh" are to be brought on Epiphany—
If we would share our Christ with all the world—
THEN, READER, WE MUST COUNT ON YOU.

* * * * *

Thursday, January 6, is the DAY OF ADVANCE, when the four-point Program of Advance of the Woman's Society of Christian Service will be initiated in your local society or Wesleyan Service Guild.

If you have been told about this, will you assure your officers of your support, and enlist others?

If you have not heard about it before, will you make sure that the word has reached your officers?

* * * * *

The Advance Clipper, a special bulletin, is on its way to every local society and Wesleyan Service Guild, telling about the day.

January 6 is Epiphany, the day in church history which commemorates the visit of the three Wise Men who came bearing gifts to the Christ Child. A special program appears in *The Advance Clipper.*

If your society or Guild is not able to observe the appointed day, will you join joyfully with them on whatever day is observed? And will you observe a period of personal meditation yourself on January 6? A suggestion for your thought, "If Advance Depends on Me," is given below:

If Advance Depends on Me

I shall need to bring:

1. The gold of my resources, those material and of the mind and spirit, to lay before my King.
2. The gift of my shining, as a "living reflector" of the Eternal Light, to lead at least one other woman into this fellowship.
3. The gift of my prayers for new workers in the world's harvest field.

I offer and present unto Thee, O Lord, myself,

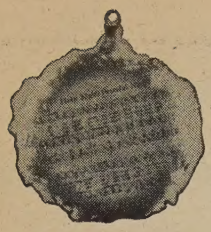
_____

The October, 1948, issue of THE METHODIST WOMAN is the Advance issue. Extra copies, 15 cents. This gives a full picture of the Advance Program in all areas of life. You will need it for frequent reference.

"Advance, O Church of God, Advance!
We dare not longer wait
To share our Christ with all the world.
It is already late!"

WILL YOU BRING WITH YOU TO THE DAY OF ADVANCE ONE OTHER WOMAN WHO IS NOT A MEMBER OF THE SOCIETY OR THE WESLEYAN SERVICE GUILD?

"No power on earth could overthrow a kingdom sustained by the internal harmony of a united desire." (Foreign Missions Assembly, Columbus, Ohio.)



The Highland Boy Community House

By ADA DUHIGG

On October 2, 1927, the Highland Boy Community House was dedicated to the Highland Boy Community of Bingham Canyon, Utah, as an institution of Christian service to help meet the needs of the people of that neighborhood, regardless of race or creed. It was to be a Christian friend to help build for the Abundant Life, physically, mentally, socially, and spiritually.

For over twenty years the women of The Methodist Church have kept this House of Joy among the copper miners and their families, serving them through years of depression, times of labor strikes, days of sickness, sorrow, deaths, and tragic accidents. There have been many happy occasions when new little lives have begun, when new homes have started with Christian weddings here, or when it has been possible to see growth in Christian character.

Eleven years ago when Josephine Rubalcava from Mexico was eight years old, we asked her why she liked the community house. "I like the community house because it gives the children milk so they will grow healthy." Today Josephine is a fine Christian young woman. This past year she was treasurer for the Utah Mission Conference Methodist Youth Fellowship. She graduated from high school a year ago and was one of our assistants here at the community house last winter. At a Woman's Society of Christian Service conference she made the following speech:

"What the Community House Means to Me"

"I first came to the community house when I was ready for kindergarten. I did not realize then what the community house would mean to me in later years. I went there, drank my milk and cod-liver oil, shared my toys and learned right from wrong. I can remember once staying at the House of Joy for several days when my mother was ill. The workers at the house have always been a help in my life. For scratches or slivers I would run to Miss Vera and she would leave whatever she was doing and come to help me, no matter how small my injury might be. Many a time when my mother was ill Miss Vera would be the first to come to care for her. When my family needed help in filling out papers of a business nature or needed a person to talk for them, or when a school lesson stumped us kids, you would hear us say, 'Let's go to the community house' or 'Let's ask Miss Duhigg. She'll know.' It is true of every family in Highland Boy, not just mine.

"O Highland Boy Community House,
A House of Joy thou art;
The aim has been that thou would'st be
A joy to many a heart.

"A House of Joy! A House of Joy!
To God we would be true,
And love the Christ who is our King,
And love His work to do."

"I have gone there for much of my recreation and religion. All of our young people go there for library, Cub Scouts, Boy Scouts, Questers and Queen Esthers, Home Guards, play hours, roller skating, use of gymnasium, Daily Vacation Church School, Sunday school, choir, and church services. There is no need for us to walk up and down the streets, hanging around the saloons in Highland Boy or Bingham, with nothing to do. In the *Salt Lake Tribune* last year the community house was highly complimented because of it's fine building, equipment, staff, and program of activities for young people, thus keeping down the rate of juvenile delinquency.

"The community house has given me many opportunities that otherwise I would not have had. Each summer for four years I have gone to Mt. Pleasant, Utah, to the institute, and have always come back with a new look on life. I have become acquainted with Methodist churches and youth in this state and from Nevada and have been among different creeds and races. Have discovered that it matters not to God what church you go to or what color you may be. We are his children and we are all brothers and sisters. My biggest opportunity came when I went to the Youth Conference in Cleveland, Ohio. There I met people from every state in the Union and from many different nations. We were all there under the love of one God. It was an occasion I shall never forget—ten thousand youth bound together, worshiping God and learning more about our great Methodist Church. The community house helped make this trip possible. At the community house I have taken part in many activities and in doing so have come to know Christ and his teachings and to know what he expects of me as one of his young people.

"For twenty years this house has stood by its people, through snow slides, fires, and depression and has come to mean a great deal to them. I speak for the community when I say we would be lost without such an institution as the Highland Boy Community House."

At the same Woman's Society of Christian Service conference, Dorthy Chanak, an eighteen-year-old Serbian girl, spoke briefly on the meaning of the community house to her. She said: "The community house plays a big part in my everyday life and has ever since I was old enough to come to nursery school. Since then I have attended every activity for my age group. One of the things I enjoy most now is my privilege of service. I help with playground supervision, teach in daily vaca-

tion church school, and on Sundays have a class of nine-year-old boys to tell of God's love. The community house is truly a blessing and I don't know how we should ever get along without it." Dorothy is conference president of the Utah Methodist Youth Fellowship.

The third girl to speak was Elma Pazell, a Croatian girl, who is president of Highland Boy Youth Fellowship, and queen of the Queen Esthers, teacher in our summer school, and helper with gym and playground activities.

"What the Community House Means to Me as a Catholic"

"Nominally I am a Catholic, but ever since I can remember I have attended the various services at the community house. My religion has in no way hindered the help given to me by the community house members. I go there to worship, study, and play. No one will ever know how inspiring the Sunday evening services have been to me. I have often thought what a better world this would be and what a better community we should have if most people would go and listen to the sermons preached. I know they also would be inspired to action.

"I have often attended masses at my Catholic church and they never could mean as much to me as the services of The Methodist Church. I do not understand the masses and they are not practical religion to me. In the community house you are welcome whether you are black, white, red, or yellow —Catholic, Greek Orthodox, Baptist, or Presbyterian.

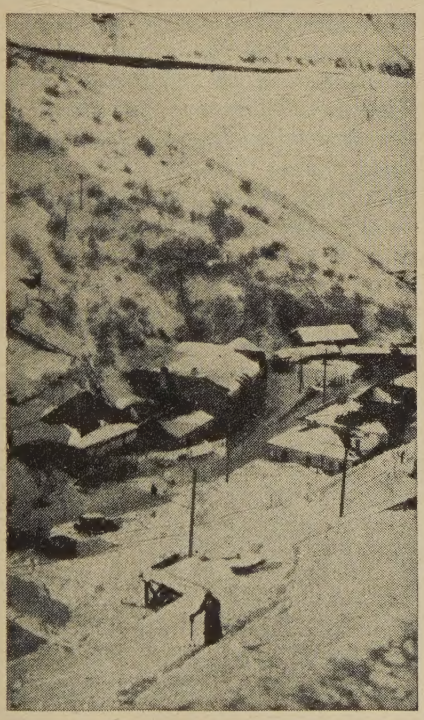
"I get so much out of the sermons. They have inspired me to want truly to do what is right. They have taught me to love Christ. I have been made to realize that the Christian life is the only truly happy life."

Maria Azzelio is now a university graduate—a student of law and sociology. We quote her as a little girl of the seventh grade, saying to one of our workers: "You know my brother, Attilio. He says that when he was little he didn't have anybody to help him with his lessons, so he would come to the community house and Miss McLaughlin would help him. . . . . When I hear the bell I think of God. If we didn't have the community house, we wouldn't go to church at all. We wouldn't walk down to Bingham."

Let us quote this lovely young Italian woman in a speech she made recently: "The day was very warm and dry. The bright new cars of the sight-seeing tourists raised billows of dust as they sped up and down the canyon road to view the world's largest copper pit.

"I thought how lucky they are to be able to have fun, to own a new car, to have a vacation. Yes, how lucky they are! And then, 'Here I am,' I said to myself, as I paused momentarily to rest in the shade of a building. 'Why wasn't I one of the lucky ones? Why didn't I have—?'

" 'Pardon me, young lady,' came an interrupting voice, 'can you tell me what the large building on the right is?' I looked up; the large brown building was none other than the beloved Highland Boy Community House. Yes, I could tell him—and so could any of the five hundred residents living in this small community. For this was 'The House of Joy'—this was the center of life, of entertainment, of knowledge, of worship. This was the soul of Highland Boy.



Highland Boy Community House in center

"I looked again at the large brown building. Strange, thought I, that he could not see beyond the name printed there on the wall and see the very friendliness, the very sacredness of this building. Perhaps to passers-by it was just another building. But to me and my friends, it was the very cornerstone for the structure of our lives. Here we found refuge from the storms of life; we found love, guidance, and all the assistance human hearts could lend another. As I look back now upon the early days of my youth, I realize with a grateful heart that this institution has been a leading contributor to my character, my personality and mental attitudes. Here I learned tolerance, patience, and kindness. I learned to open my heart and mind to the suffering and unhappiness of mankind. I learned that I was but one little soldier in the army of Christ, but even that little soldier could win many a battle for her Master and Saviour. Through the years I've learned to love this building because it is a constant reminder of the happiness that I have found here. I've learned to love its workers because they are women of strength, power, faith, and love. Their tasks are many, their hardships are great; appreciation of them is far too seldom shown.

"Yes, the tourists are a lucky lot —but somehow I hold no envy of them after all. I'm lucky, too, even luckier, for I have the Highland Boy Community House. It is difficult to express in words the gratitude and appreciation that all Highland Boy residents hold for our community house and it's workers. I am sure that down deep in the hearts of all of us there is a special spot reserved solely for our big brown building—a spot where no other memory could be more deeply embedded. Any thought of the House of Joy brings joy to us here."

McCrum Community House and Auxiliary Centers

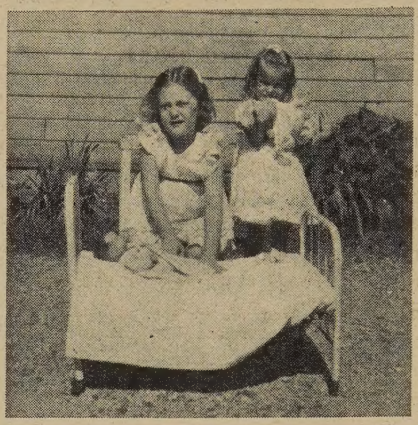
By BESSIE K. VAN SCYOC

We are located in the soft coal and coke region of western Pennsylvania, about fifty miles from Pittsburgh. When one speaks of mines and coke ovens, immediately there comes a vision of smoke, grime, the ugly and dangerous things of life; we have all of these. However, if we but lift our eyes and look up there are the lovely mountain tops, the Alleghenies in all of their grandeur. We have learned the real meaning of the psalmist's hymn of trust, "I will lift up mine eyes unto the hills, from whence cometh my help." People in this section have learned to thrill at the sight of the smoke from the burning coke ovens as this means that our men are at work and there is no strike.

While the main center, McCrum House, is located within the limits of Uniontown, it is just two blocks from the Continental mines and coke, and many of our children come from one of the streets at Continental; Easy Street, if you please, but in our estimation it is anything but easy. A government housing project just in the rear of the community center keeps the kindergarten and other groups well supplied with noise and children.

Oliver No. 1, one of our auxiliary centers, is at a typical mining village about three miles from town. There are no sidewalks and no street lights, so flashlights are quite the style when walking through the village at night. Surely we need the "new look" in illumination. Our chapel, the school building, the general store, and the post office with the homes, make up the village.

Our other auxiliary center is at Evans Manor. This is a village four miles from town and it could very appropriately be called "Stringtown on the Pike," for the homes are built on either side of the pike for a distance of about two miles with no crossroads as yet. Most of our men in this village are miners and travel to other villages for their work. Evans Manor boasts just one very small grocery store besides the homes.



Yesterday's McCrum children are the mothers of tomorrow

Our groups are made up of different creeds and nationalities. While most of the children and young people are now second and third generation, many of the parents came from Europe, so we have Italians, Czechs, Slovaks, Poles, Russians, Americans and whites, a few American Negroes, and about three Jewish children. Ours is the only work of this type at the three centers and naturally brotherhood and good will are our main objectives. Endeavoring to teach people to live together is one of the problems of the work, just as it is the chief problem of our world. People have learned that everybody is welcome at our centers.

Our public schools do not have kindergarten work, so each morning of the week we have kindergarten at McCrum and at Oliver. We wish you might look in upon one of our sessions and see the children as they have their simple worship period, as they dramatize the stories they have heard, listen to their rhythm bands, or watch the little fingers as they work with beads, blocks, scissors, crayons, clay or paints—learning to create. Of course, sometimes it would be difficult for you to recognize the ultimate result, but the teacher must know, for the child expects it.

There are many other activities at the three centers—boys' and girls' clubs and classes, women's groups, missionary groups, two circulating libraries, religious education classes, story hours, movies, stereopticon slides with lectures, and other activities varying with the seasons. During the summer months there are wiener roasts and picnics on our lovely campus here at McCrum, but the high light of the summer months is our vacation Bible schools. The children began in January this year to ask if we would have vacation Bible school; they love it.

Our missionary study groups at the three centers have had as their project this year a kindergarten in Czechoslovakia, where the teacher was trying to carry on her work with practically nothing. We could not send money as that was not permitted, but we have sent crayons, scissors, color books, cutouts, pencils, clay, paints, and other materials. Boxes of chocolate have been sent and we were informed by the teacher that some of these five-year-olds had never before seen chocolate. You can well imagine their delight when a box of Hershey bars arrived in time for their Christmas treat. We have also sent bouillon cubes so the children have a nourishing hot drink occasionally. Our people do not have much here, but we like to have them learn to share with those who are less fortunate.

Each Sunday we have church school in the villages of Oliver and Evans Manor. It is not necessary to have same at our main center since it is located in the city and there are churches which the people may attend. In our church

schools we endeavor to make the general worship service as much like a real church service as possible, as these are the only religious services ever attended by many of our people. Our minister from the Asbury Methodist Church in Uniontown has been most co-operative and comes to the villages for baptisms, funerals, or any special service whenever we need him. During the past three years there have been forty-one baptisms of infants, children, and adults at these two centers. On the Thursday before Easter our people from the two villages came into town and we all took Communion together at the Asbury Methodist Church.

We do not own a building at Evans Manor and have worked in an unused one-room school building for the past ten years. The school directors are about to dispose of this and our people are very anxious to build. They have been working on a building fund for the past three years and we are hoping that in the not too distant future we may have a building. There are no other churches in either of our villages.

When this material is used in your December meetings, we shall be in the midst of our Christmas activities. If you think your Christmas season is a busy time, you should spend the latter part of November and all of December in a community house. The lovely boxes of supplies and gifts from your organizations begin to come in November and these must be unpacked, listed, acknowledged, and vouchered. If you could hear the ohs and ahs of the staff as these boxes are unpacked, you would know just how much we appreciate what you do. We must confess, too, that even though every moment is so precious, there are times when we just must stop and try out some cute mechanical toy. Each person in all of our groups is considered individually and given a gift which is suitable and which we know he or she would like. These gifts must each be wrapped and how we do appreciate the dainty wrappings which come in some of the boxes. (It saves much time to receive the gifts unwrapped.)

The parties begin about the tenth of December, for each group must have a Christmas party and that means many parties. There are carols, Christmas stories, games, and how they do love them from the youngest to the oldest. Major Christmas programs and services must be planned for each of the three centers and, of course, these require rehearsals. To make things more interesting and exciting, there is usually much ice and snow about this time. While we revel in the beauty of it, we live in a land of hills, and cars seem to know just when to balk and refuse to climb a hill. We have learned to carry a pail of ashes and a small shovel with us, and almost any day or night in the winter you may see a McCrumite scattering ashes on a hill so the automobiles will make the grade. Most of the time the back seat of the car looks like a traveling Chautauqua for projectors, screens, and other equipment must be carried from center to center.

The crowning events of the Christmas season are the services on the Sunday before Christmas and the White Gift services during the week. At this latter service the old legend of Cathay is made real by the bringing of gifts in the little white envelopes, and like the legendary "handful of rice" some of the gifts are only a few pennies. These gifts are always used for someone else and usually go into our missionary offering for our project for the year.

The final event at each center is the general party where each child receives a gift. Can you hear the din and the excitement? At this event there is always the Christmas tree as well as carols, stories, and sometimes the lovely Christmas story told in colored slides. For our widows and the needy of our groups there are always special boxes of clothing and other necessities which are delivered the day before Christmas.

Perhaps this brief description will answer the question which comes at times, "Why is it necessary for the Woman's Division of Christian Service to sponsor settlement work?" It is your work and without the support of all of the splendid local organizations, the work

(*Continued on page 33*)

The "old look" in recreation

Baseball knows no nationality

Work With the Coal Miners at Leisenring No. 3 Community Center

By VIRGINIA TAGUE

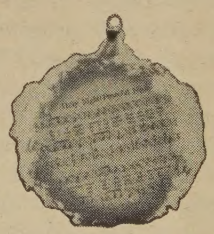
"I AM COME that they might have life and that they might have it more abundantly." How we wish these words of Jesus might be fulfilled in the lives of our people of Leisenring No. 3 Community Center. Here in the midst of the coal mines and smoking coke ovens we find a number of small communities; they are called "patches." Within three miles of the community center are six of these patches with one hundred to two hundred families who are in our constituency also. Four of the patches have small Catholic or Protestant churches, three have public schools, four have Union Supply Company stores, and all have a pool room or saloon.

Approximately six years ago our community center burned. Plans were immediately begun to rebuild the center and the people of the local community contributed generously. However, because of the war and the shortage of materials and labor, we are still without our new center. This has been disheartening for our people because "the building" as it was called, was the heart of the community life. The patch is as barren of activities as the stark, charred foundation which lies as a reminder of past cultural, social, recreational, and spiritual opportunities for our people. Now there is no place for the boys and young men to play basketball, no playground and equipment for the children, no gathering place large enough to conduct a community program of drama or music, no place for weekday church-school classes and many of the other activities once carried on. At present the community center is housed in half of a coal company house. There are two rooms upstairs which are used as living quarters for the deaconesses and two downstairs which are a library and a clubroom. The greatest handicap to our work is that we are able to serve only a small group at one time. Lack of space eliminates programs in which there are a dozen or so participants or where physical activities are desired. It is our hope and prayer that in the coming year construction of our new center may be begun.

We are trying very hard to reach the needs of our people, but often feel that we have fallen short. There is need to teach them social responsibility to their neighbors and community, to give them spiritual guidance, and to lift their moral standards. Delinquency problems of petty thievery, window breaking, molesting of cars and public property, gambling on the store porch and street corners, and general rough-housing of our boys and young men is a grave problem. Space, equipment, and a strong able leader are needed to direct the boys' energy into constructive activities. But again inadequate quarters makes us unable to combat this problem. There is so little for the people in the way of cultural advantages, wholesome recreation and spiritual opportunities, that standards and social attitudes have become quite narrow.

This past Christmas we observed our first White Gift service in this community. The adults were called together and it was decided that the gifts should go to an orphanage near here. The various clubs and classes brought an abundance of toys, food, and clothing. How thrilling it was to see one of the preschool age boys walking carefully to the center with his white-wrapped gift! Upon entering the room he said: "Building teacher, this is a present for a little boy that ain't got a mother or daddy to help Santa Claus come to his house. Will you tell Santa Claus to give it to him?" Also, our Girl Scout troops and Sunday-school classes sent Christmas packages overseas. Just last week one class received a letter of thanks from the mother of a six-year-old girl in Germany who received their Christmas package. The immediate response of the class after hearing the letter was, "Let's send some more packages." We feel that this is a definite step in the direction of learning social responsibility for others.

In these days when children get so much reading matter that is shabby and noneducational, we feel that our library is filling a great need in furnishing wholesome



Christmas in Mining Centers

Christmas can be carried in the heart.
It is a day that men may set apart
And keep as holy. Dark may be the skies
With smog and smoke, yet still the Christ Child lies
Serenely on his clean sweet bed of hay,
And stretching out ahead, a shining way,
Bidding men follow. Even deep in the mines
Shut far within the dark, the Christ's star shines,
And the love that will not let men go, is there,
As encompassing as in the upper air.

And in the homes where lamps and fires burn,
And a family awaits a man's return—
How blessed to recall the Christ Child's birth!
Surely there is no safer place on earth
Than where, encircled by that home-sweet flame,
Parents and children kneel to call his name.—*Grace Noll Crowell.*

reading for growing minds. At present we are serving three communities through our library. Leisenring No. 3 people and the children who come in on the school bus come to the center and get books. In other communities the deaconess takes the books to the church or schoolhouse. In the past three months we have loaned over a thousand books. One day a little Italian girl asked, "Miss Tague, may I have two books?" I questioned as to whether she would be able to read two books in one week to which she replied, "Daddy wants me to get the other one for him." It is interesting to note that the most frequently read of our books are the children's classics and the biographies.

The adult sewing class has worked very hard. Some of the garments made were indeed lovely. These women had not realized they would be able to make such nice things, and how pleased they are to find that two or three handmade garments can be had for the cost of one that is bought in the store. The intermediate girls have made aprons for their mothers, and many lovely embroidered pieces for their spring bazaar.

Small children need some preparation before entering public school. For that reason a story and play hour is given for the preschool age children. There are twenty-eight children enrolled in one of these groups. One summer day two little girls were having a disagreement about a can of sand. Donna was determined to keep it and Jackie wanted it. Finally Donna dumped it all over Jackie. Both ran home crying. In a few minutes each was back saying, "Mommy says I have to stay till you send me home." Today they are much happier because each is learning to share with other children. Other activities of the center include Girl Scouting, game nights for the boys, Methodist Youth Fellowships, and our Woman's Society of Christian Service. A concerted effort is being made to get the people in the communities where there are no churches to attend the churches which are nearest to them. It is a grand experience to see a whole family present themserves at the altar for church membership. It also means a lot to them to have a pastor and a church that is their own. A visitation program of the pastor and members of the churches has done much to increase interest and attendance of the churches.

Our summer program will consist of daily vacation church-school work and camping with our Scouts. Four communities have expressed a desire to have vacation church schools this summer. Only one of these communities has had a school before. We are thankful for these opportunities of giving spiritual guidance to our children. This year the Girl Scouts plan to attend regular Girl Scout camp. They have not been able to do this before because of being a lone troop. Raising funds will be difficult because of the coal miners' strike, but already they have a good start and hope to get enough more before camp time.

This one coal-field mission project may seem small and insignificant, but it is one of the bits of leavening in the home mission field that is helping to raise the standards of our country. It is a great joy to see small steps of growth and improvement in the lives of those God has committed to us.

***Above*—Leisenring children give a program for their mothers**
***Below*—Daily vacation Bible school picnic**

Editor Returns

The Editor of THE METHODIST WOMAN has just returned to her office from an extensive trip to Europe. She visited London, France, the World Council meeting at Amsterdam, Holland, Switzerland, Norway, and Sweden, returning to New York by plane on September 28. It was her privilege to attend the jubilee sessions of the Woman's Society of Christian Service in Sweden, and the Central Conference in Bergen, Norway. An account of these meetings will appear in the January issue of THE METHODIST WOMAN. Commitments had been made for the November and December issues, and copy was in the office before the trip, so we are bringing you an account of this meeting as soon as space will permit. We had only a few days in the office prior to the meeting of the Foreign Missions Assembly in Columbus, Ohio, which officially launched the Advance program. Because of the importance of reaching our women early with the plans for *Advance Day* in January, we have pulled articles out of this December issue in order to include these plans. See pages 4 and 5.

The Editor is grateful to Mrs. Maude White Hardie, Miss Mary Blake, and our Cincinnati staff, Mrs. E. LeRoy Stiffler and Miss Louise Humphrey, for their loyal and splendid assistance while away.

North Barre Community House and Chapel

By MARJORIE E. HANTON[1]

"THERE goes the doorbell again!" "All right, I'll answer this time; probably some of the Scouts are after more cookies." How familiar these words became to us at Barre, Vermont last spring. The season had brought on an urge to go camping and the spirit of the girls of our troop was running high. To sell cookies meant to help get money for camp, so it was popular to serve "Girl Scout Cookies" on your table. These same girls had a rummage sale, the proceeds of which went to swell the camping fund. Not only did the Scouts go to camp but the Methodist Youth Fellowship young people attended Teela Wooket, the youth camp here in Roxbury, Vermont. They held a fair to help send three of their members, and the Woman's Society of Christian Service and the church gave enough to take care of the expenses of three others. As these young people are helping in our church school as volunteer teachers, we feel that both they and their church are benefiting from the camp experience.

How do you tell time at your house? By the clock on the shelf or by the sun or perhaps by that hungry feeling that says it is time for dinner? Well, here in North Barre we tell time by the blowing of the whistles or the shaking of the beds in the morning and the gentle trembling of the house; in the afternoon, when very suddenly you realize that there is a peculiar silence, you know that it must be four o'clock and that the sheds are out and the men are on their way home for a hearty meal after their hard day's work. You see, the sheds where the granite is cut, polished, and carved, are located here in North Barre. Work begins in the morning at seven. After the whistles blow, soon the humming of the saws begins, and if there are any loose doors in the house, they begin a gentle rattling. Gradually you become used to the noise and go about your work unconscious of it, until suddenly you realize that it is very quiet and you know that the saws have stopped and it must be four o'clock. These people of northern Italian, Spanish, and French backgrounds, give much of themselves to the great granite industry. There are Scotch and Swiss among our friends here, too, but the majority are of northern Italian ancestry.

Most of our people are connected with the granite industry in some way. A few are owners themselves or dealers, but most of them are workers in the sheds. They do not work in the quarries, about four miles away, but rather they are the men who turn the rough granite slabs, which come by train into the sheds, into things of beauty. Some are draftsmen, some sand-blasters, some polishers and some carvers. There are many monuments throughout the United States that stand as testimonies to their skill. Some have broken away from the granite industry entirely and have found their places in professions. They do not fail to acknowledge that the North Barre Community House had much to do with molding their lives when they were still young and helped to set their feet in right paths. It has stood for many years amid the activities of this busy little community, offering a friendly hand to these people who as good citizens are contributing so much to the life of this New England town and to the nation.

It is hard to foresee the far-reaching influence that may come from the life of just one boy or girl whom the community house or chapel has helped during the tender years. Take Ugo, for example. He has not only become a nationally prominent man, but has found a place in *Who's Who in America* and has been on the "Town Hall of the Air." Ugo was born in Italy, in the town of Carrara, in March, 1902. He was brought to America that same year by his parents. His father was a fine man, and as sturdy in character as the granite he cut. Ugo came to the mission at five years of age and attended various clubs and activities until he was in his teens. When he graduated from high school in 1919, he was offered a position in the office of Judge Davis, who had watched his work in school and had taken a special interest in him. He soon proved his efficiency and dependability and attracted the attention of the Vermont attorney general, who offered him a position as his own executive assistant, which position he held from 1922-25. Soon another prominent Vermont lawyer, John Garibaldi Sargent, who was a friend of Calvin Coolidge, noted Ugo's fine work. When Mr. Coolidge became President of the United States and asked Mr. Sargent to go to Washington as his Attorney General, Mr. Sargent asked Ugo to go with him. So, in 1925, Mr. Carusi became executive assistant to the Attorney General of the United States in the Department of Justice and held this position until 1945. In that year, he was appointed chairman of the Commission of Immigration and Naturalization. In 1938, Mr. Carusi was appointed as the official delegate for the United States, to the first International Congress on Criminology held in Rome, Italy. At present Mr. Carusi is a member of the State Department and is head of the Committee on Displaced Persons (European). He is a man of importance in government circles, yet he is humble, unassuming, and unafraid to stand for those principles which he

[1] Acknowledgement is made of the help given by Mrs. Dean Davis, of Barre, for details of Ugo Carusi's life. Mrs. Davis is the daughter-in-law of Judge Davis, who gave Ugo his first position.

Girl Scouts ready for a sleigh ride at Barre, Vermont

learned early in life. A son of Italy, a true and loyal citizen of America, he is an outstanding example of what people of various national backgrounds are continually contributing to this, their country and ours. He is a proof that initiative, ability, sturdiness of character, are, after all, the things that count in life. To know that we have some men in important government positions who will not compromise Christian standards, who cannot be bought—yet who find it possible to forge ahead into places of influence and leadership—gives us hope for tomorrow.

We believe that the greatest contribution toward the peace of the world, is to plant the seeds of righteousness and love in the hearts and minds of little children, until they develop firm foundations for living. To that end, our doors are open to children of all ages, races, and creeds with the hope that these principles will find their way through the lives of individuals into the life of our world. The community house is a lively place, for the little children of three and four years begin coming early in the morning to nursery school. Then in the afternoons the primary, junior, and intermediate groups come. The evenings are largely given over to youth and adult groups, including young business men and women and the mothers' club. These groups include Protestants, Catholics, and Jews who worship, work, and play together. Through all the various activities we try to make God a reality to those who come and to create attitudes of interracial understanding and appreciation.

One of our little Catholic boys in nursery school always says on a rainy morning, "Please, teacher, lets sing 'I'm glad to see the sunshine'; let's sing it good and loud so God can hear and will make the sun shine, and then we can say, 'Thank you, God.'" Our Primary Girls' Club has been studying "My Story Book of the Bible," and as a result the girls became anxious to have Bibles of their own. In various ways they earned the money to purchase them. Some ran errands for neighbors; some took soda bottles back to the local grocery store and saved up the pennies that way; some refrained from spending quite so much for candy. Finally nine or ten of these girls received their Bibles at a special time, each coming forward and receiving hers at the altar when her name was called. They were very proud and happy to feel that they had earned these Bibles themselves—that they were their very own.

In addition to the clubs and classes, with their activities of recreation, handicraft, and worship, we have a full church program carried on through our chapel. Having found Christ through the community house fellowship and activities, those who have dedicated themselves to the Lord and to following the Master's way of life unite with the fellowship of The Methodist Church. Through the North Barre chapel they find an avenue of service through which they can give back to the work of the Kingdom their love, their gifts, and their talents.

The twenty-seven women of our Woman's Society of Christian Service are very active and are sharing responsibility with the other women of Methodism. This year one of our number is the supply secretary of Burlington District, Troy Conference. A group of these church mothers sat down together and talked over the Christian home and the contribution the church has made to their homes in particular. On Mother's Day, three of our women brought messages, summing up the findings of the group discussion. They spoke on "God and My Home," "The Bible and My Home," "The Church and My Home."

Through more than twenty-two activities of both community house and chapel, we are trying to reach into the homes and meet the various needs of their several members. To realize the splendid contributions these women are making as mothers and as church workers to both their own homes and to their world, makes us feel that the seeds planted in their lives by the community house, when they themselves were still young, have indeed born fruit worthy of the labor. During the past month we have had a total attendance in all groups (both community house and chapel) of 1,331. The seeds of Christianity and of peace have been planted and we trust that through the years they will continue to bear fruit for His Kingdom.

And we have boys, too

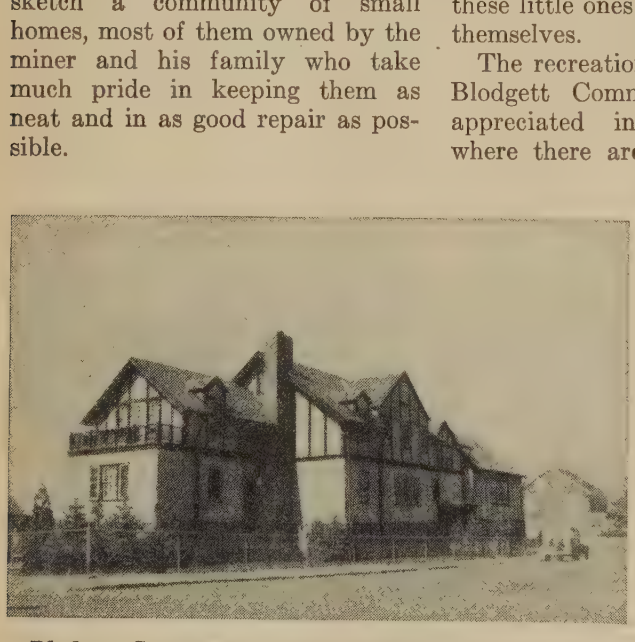
Blodgett Memorial Community House

By GRACE BATE

In this picture of the work at Hazleton, Pennsylvania, I would put in the foreground our kindergartens, which function both in the town and in the country centers. It is from these that our full program of activities stems, gathering the mothers into clubs which have as their first interest the development of the child in the home. Toward this end the club leaders endeavor to help the mothers develop Christian homes, leading them to see that first they themselves must be Christian, for only thus can they have consistently Christian relationships with their children.

Since the kindergartens are made up of children of several nationalities, the clubs make a valuable contribution uniting the women of these various cultures and creeds by a common interest in projects for the betterment of their neighborhood; as well as broadening their interest in the welfare of mothers and children in other lands, with the same fundamental needs.

In the background, I would sketch a community of small homes, most of them owned by the miner and his family who take much pride in keeping them as neat and in as good repair as possible.



Blodgett Community House, Hazleton, Pennsylvania

Hazleton is different from the coal town commonly drawn by people who do not know some such vicinity. It is in the heart of the hard-coal region, and is not dirty or drab, and the people are not poverty stricken or ignorant; at least those who take advantage of the available facilities for education and citizenship are not. However, there is a great need for learning to live together as neighbors and friends, since there are so many different nationalities and creeds represented.

The same families have lived here since the Blodgett Community House was established in 1926, so there is a continuity of interest.

In the kindergarten we have been privileged to help some handicapped children. At present, a happy, lighthearted little girl, who is a deaf-mute, is a source of great interest to the children. She brings out in them fine attitudes of helpfulness and co-operation. There have also been crippled children, and some of slightly arrested mentality, and the other pupils have grown through their contacts with these little ones less fortunate than themselves.

The recreational facilities of the Blodgett Community House are appreciated in a neighborhood where there are few public playgrounds, and none in the immediate vicinity.

Realizing the need of extending the work to the smaller settlements that have grown up around the mines, "patch towns," as they are called, we carry on the same type of program, with variations to fit the small community needs, in Hollywood, where we have a small center, and in Harwood, where we have a community chapel in which we conduct a Sunday school and have a mothers' club and children's weekday group meetings.

Living conditions in these small settlements are rather primitive, since there are no public utilities, such as water, gas, and street lights, and the women are correspondingly overworked. Their response to the opportunities for social and constructive group work has been good considering the many hindrances they have in getting away from their busy homes for any outside interests.

There is not as much relief work of a material nature as formerly, but we are trying, through club projects, to arouse an interest in doing relief work where it is so much needed, instead of receiving it for themselves, and when there is a local need to meet it in the spirit of Christian sharing and friendliness.

This picture of our work I would place within the frame of the open door of the Blodgett Community House, a door always open to a community of folk who need just the fellowship and good will, the Christian training and attitudes, it is endeavoring to bring to them.

Recently a conference officer told me a story. She was visiting in a far state. In conversation, a salesman, discovering her home town, asked, "Do you know the Methodist Woman's Friendship House there?" "Yes, indeed," she replied. "Well, it must be a wonderful place. We have a boy working for us who talks about it all the time. He is honest, reliable, and industrious—and it all seems to spring from what he learned at your center."

—Mrs. Mabel Garrett Wagner, *Executive Secretary.*

British Combine

The Cross Over Korea

By GRACE NOLL CROWELL

Slowly, slowly the cross is being raised
  Over Korea, that great proving ground,
As its people turn to Christ. Let God be praised
  That in "the land of the morning calm" is found
An anchorage for that cross at long, long last,
And that even now, some of its night is past.

Enslaved so long, its suffering so great,
  Its shackles now are being rent apart.
Its need is desperate, even yet; why wait
  To send the healing for its wounded heart?
Its urgent call is sounding loud and clear,
Pleading to all who have the ears to hear.

The *torriis,* hated symbols, one by one
  Will crash before the uplift of the cross;
The evil rulers, fall before God's Son;
  And the land that has known pain and bitter loss,
Will seize the torch thrown to it through the night,
And flood the whole of Asia with its light.

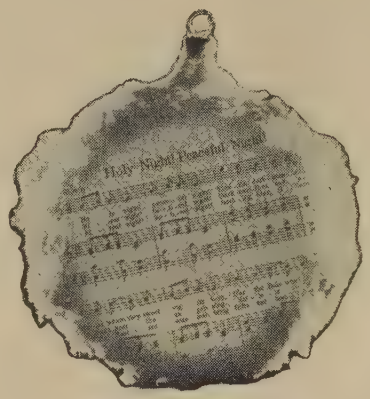
Unlimited Opportunities in Evangelistic Work in Korea

By KATE COOPER

The first impression that comes to one engaged in postwar evangelistic work in Korea is the freedom of worship found everywhere—in the rural villages as well as in the cities. Meetings of any nature may be held at any time, in any place, without the permission of authorities. What a joy it is to go into churches and services without being ordered to bow to the east or without the presence of policemen and detectives!

The second impression of evangelistic work is that the opportunities are limitless, coming to us from various sources. One of the most vital needs, as we viewed the situation on our return, was the preparation of women for local church work. We found the city and country churches devoid of women Sunday-school teachers and leaders of almost every kind. During the war years women were not given training in Bible schools or institutes and in many places were required to labor for the war effort seven days a week, so one of the first undertakings was to open a Bible institute for the training of church workers. At first it was difficult for the young women to get back into study habits, for even the public schools had devoted their time to the promotion of the war. Now, after several months, the old joy in training for Christian service has returned, for their minds and hearts and spirits have been refreshed by the study of the Word and the guidance of the Spirit.

The third impression is that the Koreans are doing many kinds of important and helpful work for their own people and are quite capable of carrying on. Since missionaries who formerly served in North Korea have been prevented from returning to that section, Christians from the north come down in large numbers and seek the missionaries whom they knew



and loved. One eager Christian woman refugee, anxious to use her time and talents, was led to organize a women's prayer band which now has a membership of one hundred and ten. In order to pray aright they felt the need of Bible study, so asked one of their missionaries to teach them the Book of Revelation. This they thought would bring comfort and enlightenment to them in their present dilemma under Russian occupation in the north and Communistic activities throughout the south.

As vital prayer always leads to service, they soon took advantage of opportunities to give the gospel message to nurses in the university and Red Cross hospitals. Their missionary goes with them to give the Bible talks on Wednesday and Thursday evenings just after the supper hour at the hospitals. In this way some nurses have been led to Jesus and others have had their faith greatly strengthened. On Sundays the leader of the prayer band and others with their Bible teacher have the unusual privilege of going to the West Gate Prison, noted as a place of torture and even death for Christian students, preachers, and other church leaders, both men and women. The response of the women prisoners is most encouraging and a number have decided to believe on Jesus as their personal Saviour. The whole city of Seoul is now stirred because of the moving picture, showing the suffering and death of an Ewha student who took part in the Independence Movement in 1919. She was very brave and worked for her country with such vigor that she was taken to the West Gate Prison and given the number thirteen. The portrayal of her sufferings and death in this prison brings tears to all who see the picture. Just now at this exceedingly critical hour in the life of Korea, the unflinching zeal and dauntless courage with which she gave her life for her country are a great inspiration to all young people as well as those who took part in the demonstration for independence in the earlier days.

The evangelistic women workers have calls to lead services in various places in churches and schools, but are unable to meet all these requests for lack of time. One of our most thrilling experiences was in the village of Toongdari, where in prewar days fifteen families became Christians and built a very nice small church for worship. Under pressure the doors were closed for the duration and no services held in the church for nearly seven years, although two families continued to worship in their homes. The circuit preacher who had formerly served in North Korea invited one of the missionaries whom he knew to come out for a three-days' series of revival meetings, in order to reopen the doors of the church and bring the former Jesus-believers back into the fold. His wife, the wife of a near-by school principal, and a Bible woman went along to assist. The wife of the school principal was also a teacher in the school and the president of the Woman's Society of Christian Service in her village church. The church was cleaned by the local exhorter and others until the floors were shiny and the windowpanes bright and clear. This was rather conducive to the desire

for clean hearts and new deeds.

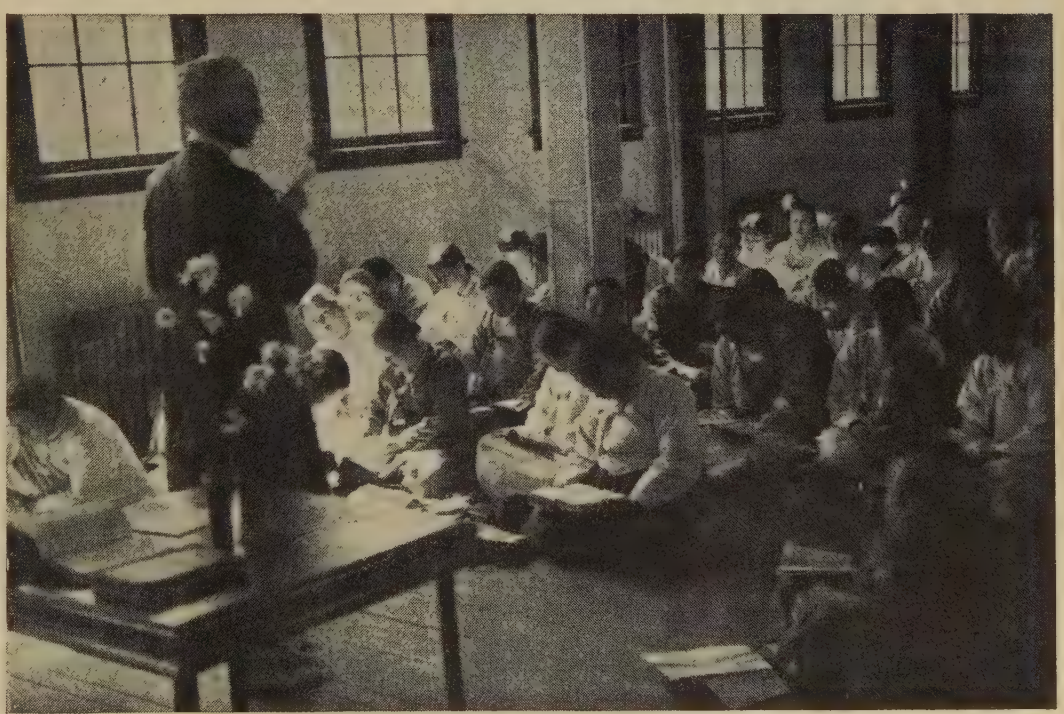
The first services were held on the Friday evening after Easter and the church was well filled with men, women, and children. Before daybreak a prayer service was held on Saturday morning, at which time hearts were deeply stirred and vows renewed. Bible study in the forenoon and again in the afternoon created a thirst for the Word of God and a greater eagerness to do his will. Visiting among the village people was the means of bringing many out again on Saturday evening, at which time Jesus himself was in their midst. Sunday was the crowning day with an early morning prayer service, then the organization of a Sunday school by the preacher and his wife, and the volunteering of a young man from a near-by church to come every Sunday and conduct the Sunday school for the eager children. Christians and others came from adjoining villages for the preaching service, and seventy-two names were beautifully written in a special roll book devised for the resurrected church by the preacher and church officers. The reopening of the doors of the church was a fulfillment of Jesus' words in Revelation 3:20 when he said, "Behold, I stand at the door and knock: if any man will hear my voice and open the door I will come in." The doors are now open, Jesus has been invited to come in, and is now having fellowship with the seventy-two who promised to be faithful to the end.

Relief work on a large scale was done during the cold months by the evangelistic missionaries and their assistants, and in this way Christians from the north and from Manchuria have had their faith greatly strengthened and others have been led to Christ and the church. We praise God for friends in the homeland who have given so generously in order that the Koreans may have clothes to wear. On this side of heaven you may never know just what your loving-kindness has meant to a people in desperate physical and spiritual need.

We have only five women missionaries assigned to definite evangelistic work with sixteen districts to be covered in Southern Korea, so you can see our hands and hearts are full as we try to help so many people. Two of our women are recent arrivals and are now getting out to their station, so that will open up work in Inchon for which we are very grateful. The field is white unto harvest and the laborers are all too few. We need additional missionaries for this is a critical hour in Korea. Surely the future of Christianity in this country is dependent upon what we do now for the gospel's sake. Jesus is Korea's only hope today. "Now is the accepted time, now is the day of salvation." Let us make haste!

In Memoriam

Emily Thompson Sheets, of Evanston, Illinois, died of cerebral thrombosis on Thursday, October 7. She was born in Chicago on September 4, 1875, daughter of Mr. and Mrs. William H. Thompson, Jr. She was graduated with Phi Beta Kappa honors from the University of Chicago and later received her Master of Arts degree in Greek. Her husband was the late Rev. Frederick Hill Sheets, at one time a presiding elder in the Rock River Conference of The Methodist Church. They made an extensive tour of the Methodist foreign mission fields, taking thousands of stereopticon lantern slides, which they later used in giving lectures to promote foreign missionary work. In 1910, Mrs. Sheets published a book entitled *In Kali's Country: Tales from Sunny India.* She devoted over twenty-five years of her life to the arduous duties of secretary of the home base of the Foreign Missionary Society of the Methodist Episcopal Church. She was a member of the First Methodist Church of Evanston. The funeral services were held on October 9, with Rev. William C. Rasche officiating. The interment was in Oak Woods Cemetery, Chicago.



Korean Bible class taught by Kate Cooper

Methodism in Rural Korea

By ESTHER LAIRD

Rural and Village Work

"MR. CHANG, would you please take my son to work on your farm? I am not asking that you give him any wages, but that you teach him."

"Does your son *want* to come, or is this your decision for him?"

"He asked me to come and beg of you to take him. He wants to learn."

"Why isn't he in school?"

"Now he is too old. When he was a boy, we wanted him to finish school, but he stopped after going through the fourth grade. Now he regrets it, and as he is beginning to farm, he wants a chance to work with you for a year and learn how."

James Sawders—British Combine

Family pickle jar in front of village home

The following evening the young man himself came to see Mr. Chang, the director-teacher of our rural project. There were other visitors present, so after staying an hour he went away without saying anything. After a day or two, he came again, and begged to be taken on as a farm apprentice, but again Mr. Chang explained as he had to the mother, "Our rural and village program is just beginning; perhaps after a year or so, we can help you if you still care to learn."

So Mr. Chang turned this one away, and also several others who have seen that here is a practical program where they may learn better ways of farming. Our rural program here in Wonju, Korea, began only three months ago, a joint project of the Woman's Division and the Foreign Division of the Board of Missions, with the goal of taking our work to the villages where the people live, rather than in setting up some institution for instruction in a city. We were fortunate in securing Mr. Chang as our first director, with his practical, as well as his teaching experience, and his genial personality. He was promising as a lad, and was sent, at the age of sixteen, by a Japanese Christian to a home in Japan, where he worked for a family and had the opportunity of going to high school. His work in the home was not easy and the school demanded menial tasks of the boys. Many left the school, but Chang stayed until the end; then went to Shizuoka, Japan, for two and a half years, to a "New Way of Life School" founded by Christians. There he thoroughly enjoyed the communal plan of living and working and studying, and hopes, eventually, to establish some such organization in Wonju.

As he begins this rural work, Mr. Chang dreams of the future, and excitedly explains to us just what wonderful possibilities lie ahead. Already he is realizing part of his dreams as he sees the new leaves coming out on the 22,000 young larch, pine-nut, and cherry trees which he has planted. He looks forward to fruit orchards covering these hills, and he has already laid out plots for flower gardens. Plans are also drawn for a poultry house, and barns for the ox and the pigs. Later he hopes to secure some good dairy stock and some sheep.

Co-operatives are also a part of the program, and two are already in operation. One is a vegetable co-operative.

Mr. Chang explained: "There are too few vegetables grown in Korea and the prices are too high, so the people sell instead of eating them. I hope to see more grown and the prices go down. We now have five members chosen from each district to help encourage the growing of more vegetables." A livestock co-operative has as its purpose the purchase of better stock, the co-operative buying of feed and co-operative marketing.

I asked about butchering and curing meat, and he replied that that is a part of his program, and he will need equipment for it also. In Korea, farming is on a small scale and co-operatives are very important if the farmers are to sell to the best advantage.

We, too, have dreams for the future. One is for a model home on the farm. There will be special emphasis on the model kitchen. The Korean home has many splendid features, but the kitchen is not one of them! We hope in this home to see many different kinds of home crafts carried on, for our work is not mere farming and land improvement, but is for the whole of life. We are especially desirous to help the women become better homemakers.

And so the work on the mission farm in Wonju has begun. In the villages it is also getting under way. Our first village, Murisil, is about two miles out from town. It is a picturesque village, nestled in the hills; there are groups of houses separated from other groups

by terraced paddy fields and fruit orchards. In all, there are nearly a hundred homes. And from a knoll overlooking them, one can see women here and there carrying water jars on their heads across fields and hills from one of the three village wells. Here in the village there is no beggar class, but there are poverty, hardships, and the monotony of the daily grind of hard work without the opportunities which life should afford.

Fortunately, the village headman is progressive and young, eager to learn and to improve his village. At Mr. Chang's suggestion, he has already planted an apple orchard, organized the young men of the village for planting a number of hotbeds, and is encouraging the raising of more chickens. The usual farm home raises ten or fifteen chickens; one now has seventy, and plans to hatch more.

The possibilities in Murisil are endless. One of the first projects will be a substation for infant feeding; following that, a baby clinic and a mothers' class. The greatest need here, however, is for a village school. The children from part of the village are assigned to a school seven miles away, which is too far for first graders as well as for older children. The dream which I hope to see realized is of a village center, constructed by the people themselves, to be used not only as a school and to house the village fire wagon and sedan chair, but also to include a room for public health work, homemakers' classes, farmers' meetings, and, of course, to be the center for Christian worship—"to serve the whole man in every aspect of his life and relationships."

The Healthmobile

Do not imagine a cheap, common-looking little car! It is a beautiful 1946 station wagon, converted by the addition of a water tank, sink, and cupboards topped with stainless steel, along one side behind the driver. On the opposite side, a long seat for passengers, or for use as an ambulance.

The car was the gift of the women of the Dayton District of the Ohio Conference. They also gave the equipment of medical supplies, baby scales, an electric generator, visual education supplies, dishes, a hotplate, a small cupboard of books (a traveling library), and a drawer for those inevitable records which so plague public-health nurses.

One of the greatest contributions the car has made thus far is in the public school clinic in Wonju, where 2,300 children are registered. A local Korean nurse and I go there weekly. The teachers co-operate by planning the day's work for us and by giving health instruction in the schoolroom. They then send the pupils out in small groups to line up and wait their turn to see the nurse. With the help of schoolroom instruction and printed materials which we send home with them, we have been able to clear up some contagious skin diseases and treat other minor troubles. The children enjoy getting in the car, even though the nurse may hurt them a bit.

Young Oak, a little six-year-old girl has osteomylitis. Her father arranged a bed on his cart, and placing her gently on it, took her daily more than a mile to the provincial hospital. There the doctor cleaned and dressed the draining sinuses in her leg and sent her home again. Often as I met her and her father on the street, I heard her crying with pain as the cart went over a particularly rough place in the road. One day I stopped at their house and found the child greatly swollen, and her leg no better.

I thought "That road to Seoul is *very* rough, it is nearly one hundred miles, but there is a good doctor at the Seventh Day Adventist hospital in Seoul, and he has access to American drugs. Shall I try it? Will she suffer too much on that long trip?" I talked with her family and the local doctor, and decided to take her. Young Oak was quite pleased when told she would ride in the car, so when her father and a neighbor carried her out to the car, she scarcely cried. We had three comforts folded on the long seat, and evidently it was a comfortable bed, for she was soon fast asleep, and slept much during the eight-hour trip. Her father sat on a stool by her side and cared for her.

Diagnosis of acute nephritis was made. Dr. Rue had no room for her but finally agreed to let her stay on the table in a small examining room. There we left her and her father. The next evening the father took the evening train back to Wonju, arriving at eleven. Fathers must love their girls, too, for he didn't sleep and he imagined he could hear her crying for him, so at 3:15 A.M. he was on the crowded train, of course had no seat, but he was returning to care for young Oak. Now her kidneys are much better, and she is having X-rays made of her leg in preparation for the next treatment.

James Sawders—British Combine

Koreans transplanting rice

At other times the car is a passenger car, taking groups of young people out to a village for church meetings. It regularly conveys the nurses and teacher out to Moonmak, twelve miles away, for health and homemaking classes, and even carries groups on picnics. Fortunately, it has a truck chassis and is

(*Continued on page 21*)

In Spite of Everything!

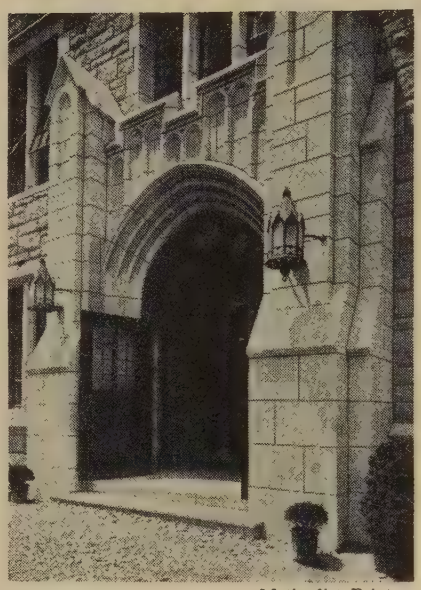
By MONETA T. SOPER

"TRUTH, Beauty, Goodness," that is the motto of Ewha Woman's University as it appears on the official seal. But the everyday working motto which defines the indomitable Ewha spirit might well be "In Spite of Everything!"

That phrase became a commonplace in the dark days of 1938, after Japan had opened up her attack on China and the restrictions in Korea grew more severe each day. Many an Ewha chapel speech was built around those words. Many a teacher's meeting, many a student discussion group, searching for a way to live and work under the extreme Japanese pressures, rejected defeatism and came out positively with the words, "In spite of everything . . . . here are the things we *can* do."

The students said things like this: "We are not allowed to carry on our youth organizations: our Methodist Youth Fellowship and our Y.W.C.A. have been banned. We are not permitted to go into the villages to hold classes for Christian teaching. We are not even permitted to gather a library for Christian young people in a village to use. But *in spite of everything* there is Christian work we can do." One of the students doing village work in that dark period wrote: "I go around this village and find something which I can do with these women. Sometimes I go to the rice field and sometimes I go to the turnip field. I do as they do and talk with them. They know me as a teacher, a friend, and a sister of them." Jesus gave his Christian message in some such simple way as that. "We can do the commonplace thing in a Christian way," the students reminded themselves again and again.

The teachers likewise faced curtailment in their Christian impact. But they said things like this: "We are no longer allowed to preach our wider message of 'peace,' 'fatherhood of God and brotherhood of man,' 'international good will'—even those words are banned. But, *in spite of everything* we still have great uncultivated fields of Christian living. Here in the running of our own school, the relationships of students, teachers, staff, and servants, our own personal living, we have all the opportunity we need just now for Christian growth and service. Spirituality is our only weapon; the Christian way will surely win in the end."



Methodist Prints

Case Hall, Ewha Woman's University, Seoul, Korea

But perhaps we need to pause in the telling of this story. Perhaps you are saying, "Just what and where is this Ewha Woman's University?" It is the only Christian woman's university in Korea, a country of twenty-five million people. It is located on beautiful pine-covered hills just outside the capital city, Seoul. It has a thrilling history which, too, might be told in terms of courageous action against great odds. It goes something like this:

Sixty-two years ago, *in spite of* the loneliness and hardships of pioneer missionary living, Mrs. Mary Fitch Scranton stayed at her post and was finally rewarded by one little girl pupil, the first Ewha student!

A quarter of a century later, when Ewha had grown through the primary into a well-developed high-school stage, *in spite of* opposition and indifference from her missionary co-workers as well as from Korean society at large, Miss Lulu E. Frey established higher education for women, and Ewha College came into being.

Twenty-five years more, and by 1936, *in spite of* financial depression over the world, Dr. Alice R. Appenzeller had been able to carry out a building program which resulted in eight beautiful new buildings on the new site outside the city, and the student body had reached four hundred.

Then came the war years, and the conditions of 1938 were intensified a hundredfold. But *in spite of everything* Dr. Helen Kim, the new president, and her faithful teachers and staff were able to keep the college open, the buildings intact, the students coming. Perhaps the darkest hour came in January, 1944, when the Japanese Department of Education ordered Ewha to close all other courses and offer only a special course to train students to go out into the villages as government agents, furthering the war effort. For patriotic Korean girls this was a most distasteful assignment, but failure to comply would have meant the confiscation of their college. And so they came, 350 of them, offering themselves as sacrifices that Ewha might live. And, *in spite of everything*, she did live, through the eight war years.

Then came V-J Day and liberation, and on October 22, 1945, a thousand girls thronged into the gymnasium and seated themselves, crowded close together on the floor,

for the opening assembly of Ewha Woman's University, a *free, Korean* school. But the old motto was still in daily use. Korea was not in bombed ruins, but in every other particular she suffered as did the war-torn countries. *In spite of* the breakdown in transportation facilities which meant that students and teachers must walk from five to ten miles each day; *in spite of* complete lack of water, heat, and electricity in the buildings; *in spite of* shortages of food, clothing, and manufactured goods of all kinds; *in spite of* political uncertainties, Communistic infiltration, hatreds and tensions; *in spite of everything,* the girls came, the teachers came, and free, democratic, Christian education stood as a shining goal.

But the end is not yet. Three years of liberation have not brought peace or plenty to Korea. Here are some excerpts from recent letters from Dr. Helen Kim (italics are mine):

"December 7, 1947, was the last Sunday before we closed for winter, so we had mostly Christmas music at our morning service. The temperature of the chapel during the service was very near to zero, *but we had a wonderful service all the same.*"

March 15, 1948. "During the second week in March some of our girls had spring fever again and acted up as though they were trying to put on a Communist-inspired strike. Again they failed, as they did last year, because the influence of the good sense and judgment on the part of their fellow students and teachers was stronger than that from the outside. Except for this little disturbance the university work goes on without interruptions, and *irrespective of the problems of our country.*"

April 17, 1948. "One hundred faculty members, including lecturers, represent a group who are held together by strong devotion and undivided loyalty to one cause, which is their work at Ewha. . . . . Many come without their lunches because the salaries we pay make it impossible for them to afford a noon meal. . . . . When they arrive at school they are faced with all kinds of shortages and inconveniences in supplies and equipment as well as fundamental room space. *But they smile through it all* because they know better conditions will be provided when the time comes."

Through all this Ewha is not carrying on any mere grubbing existence. She has not only grown but expanded, flowered! There are now 1,200 students eagerly preparing for leadership in a new Korea. There is a venturesome new College of Healing Arts, including nursing, medical, and pharmacy schools. There is, somehow, time and strength enough to nourish beauty and to serve others. In January the very first opera in Korea's history was given, *La Traviata,* with an all-Korean cast, in Korean. The soprano lead was sung by Mrs. Cha Kyung Sin, one of our Ewha teachers. And one of the artistic events of last year was the benefit concert given by the Ewha girls for the destitute refugee girls from the Russian zone.

Ten years ago, trying to express to American audiences the quality of Dr. Helen Kim's leadership in Ewha, the writer used these words:

"Dr. Kim stands for unity in a time of factions and divisions, internationalism in a time of great nationalisms, peace in a time of rampant militarism, hope in a time of dire pessimism, progress in a time of timid waiting, courage in a time of paralyzing fear, love in a time of brute force."

It is a sad commentary on our world that these conditions still exist. It is a glad commentary on Dr. Kim and her leadership that these words still describe Ewha Woman's University as it stands in Korea today.

In spite of everything, "If God is for us, who is against us? . . . . No, in all these things we are more than conquerors through him who loved us!" [1]

[1] From *The Revised Standard Version of the New Testament.* Used by permission of The International Council of Religious Education.

Methodist Prints

Right: **Dr. Helen Kim, President of Ewha Woman's University.**

Below: **Pfeiffer Hall, Ewha Woman's University**

Methodism in Rural Korea

(*Continued from page 19*)

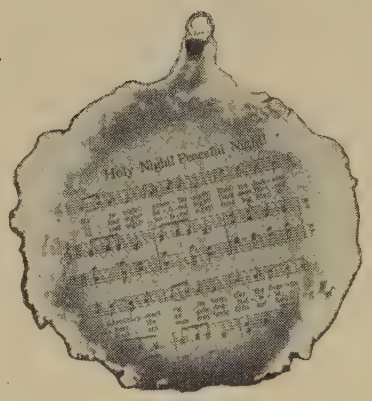
often used as a truck, carrying Church World Service relief bags weekly to the distributing center, carrying relief and medical supplies and milk over the mountains to other towns, and bringing supplies from Seoul. In fact, all the milk used over these months in the infant feeding station has been brought in the healthmobile. Without it many phases of our work would be impossible.

Ewha Missionaries Today

By ALICE R. APPENZELLER

LIFE—abundant, joyous, eager, outgiving—is the impression a visitor receives at Ewha University today. Spring, burgeoning with delicate blossoms and soft green, clothes the little valley which looks toward the bright river. Even when winter reigned with cruel cold and the 1,250 students had to trudge through snow and mud, then sit in their damp clothes in unheated rooms, there was the strength that comes from overcoming, and most of the girls looked rosy and strong. Cheerfully they go in search of chairs when someone has "scrounged" theirs from the classroom, and they make a frolic of sitting on overturned tables when no chairs can be found. We bless the friends who are sending us new chairs!

The contrast between the Ewha of today and the restrictions, espionage, and fear that prevailed from 1940 to liberation in 1945 is very great. Our valiant little president, Dr. Helen Kim, and her small, loyal staff and backers, kept Ewha's doors open to the throngs of girls who found here their best opportunity in Korea, meager though it was. When Dr. Kim heard that the United States Army had chosen the Ewha campus for a military hospital, she marched straight to headquarters, asserting that Ewha was dedicated to the higher education of women and could not be used for any other purpose! One can almost see the kindly smile with which her plea was met, and President Kim was given permission not only to open the former departments of the college, but to add new ones to meet the needs of the new times—physical education, pharmacy, medicine, art, education, and social religious work, and to change the name to Ewha Woman's University. Gladly she accepted the long-awaited opportunity to visit America early in 1946 and to tell about Ewha to thousands of interested friends.



Many people wondered why all the returning women missionaries were assigned at first to Ewha. It was the only going institution that was training workers, and Dr. Kim had not only the ear, but also the confidence of government officials; so when she said she must have American faculty help as soon as possible, it was granted. But even now, only those who have worked here before are allowed to come, so the average age is far too high. The grayheads wish they could be young again to have more to throw into this desperate spiritual conflict, in which Communism seems to be the incarnation of evil; but they are filling in the breach until younger workers can come, and their old Korean friends welcome them with every sign of love and esteem.

The fascinating story of how, from the five pioneers who arrived in December, 1946, to the latest arrival in April, 1948, these women have set up six different homes and centers of work, three of them in country stations, will be told later. This is the story of what your missionaries are doing at Ewha University today.

The first to return was Mrs. F. E. C. Williams, who came first to Korea as a bride and lived in Kongju many years, teaching her three sons until they were nearly ready for college, and helping her husband in his school for Korean boys. When the Methodist Mission had to leave in 1940, the Williams's chose to be transferred to an agricultural school in India. With the troops coming up from Okinawa to Korea in 1945 was their eldest son, Lieutenant Commander G. Z. Williams, who was born in Inchun, the harbor they were entering. As he was one of very few who could talk Korean, he was requisitioned to help the Army of Occupation get started. He told the Commanding General, Lieutenant General John R. Hodge, about his parents, who would gladly come back to Korea if called. They were flown over "The Hump" and were the first Methodists to return to work in Korea. Although in government agricultural work, Mr. Williams can never be anything but a real missionary. Mrs. Williams began to teach at Ewha College early in 1946, and is still carrying a full schedule of English teaching there.

The greatest teaching load for Americans at Ewha is English. There are fifty-three sections, and those numbering over fifty should be divided. This language seems to the Korean people to be the one key that will open hitherto closed doors to government service, to study abroad, and to democracy which they have espoused in theory but know little of in practice. All missionaries are besieged by requests for English Bible classes and private instruction. No such general opportunity has ever come before, and Christian teachers can influence this people mightily just now, as they are seeking nationhood. Even conservative missionaries who used to dismiss English teaching as not strictly evangelistic, recognize it as the best opening in Korea today for

everything good. So the six English teachers, weighed down with books and papers, are trying to make up for the lost years and bring the students up to former standards. During the war English was forbidden, so this generation is handicapped. Candidates otherwise prepared have to wait to qualify in English before accepting scholarships in America. The three Methodist girls' high schools in South Korea are calling for English teachers. Can you who read these words help us find young English teachers for Korea soon?

Your missionaries who are carrying this load now are, besides Mrs. Williams, Marie Church, Marion Conrow, Jeannette Hulbert, Dorothy McBain (United Church of Canada), and Alice Appenzeller. Many other teachers have a few hours of English a week in addition to other duties. Ada McQuie carried a heavy schedule from the first, but the rigors of cold rooms, poor transportation, and overwork were too much for her. She had to go home, but is getting well and is eager to come back again. Mrs. Anna Chaffin, whose work had always been in another school, gave almost a year to English at Ewha University, stopping only when others came to take up the work.

Not all belong to the noble army of English teachers, however. Several other equally necessary fields are represented among our Ewha missionary faculty. Ada Hall accomplishes tremendous tasks wherever she is. She orders and receives huge quantities of new equipment for repairing and renovating our buildings—roofing, glass, paint, etc. She makes innumerable trips to government offices and to Inchun, where freight must be received. She takes care of transportation, looking after the jeeps that busily bump the battered old missionaries back and forth to their work. Dr. Kim knew that Miss Hall would get many things done for Ewha that had long needed doing, so she was happy when Miss Hall arrived and took over as treasurer and business manager.

Clara Howard found the former flourishing Ewha Kindergarten Training School merged in a Department of Education, with no preschool training going on and hardly any kindergartens open. She rescued this work so that now eighty girls are being trained; she has practice students in eleven Seoul city kindergartens and herself has charge of the two she has reopened on Ewha High School and University campuses, with Korean teachers. She carries a heavy teaching schedule besides. It is not *back* to past glorious achievement, but *forward* for the little ones!

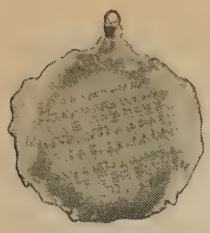
During the war years Christian teaching was forbidden on Ewha campus. With the coming of the Rev. Elda Daniels in July, 1947, representing the United Church of Canada, the work was reorganized. Now every class has one hour of Biblical instruction in the curriculum, and daily chapel and church services in chapel on Sunday give the girls a chance to hear the good news of the gospel. They are joyfully responding in life and service.

With Miss Daniels, and from the same co-operating Canadian Board, came Florence Murray, M.D., and Ada Sandell, R.N. In spite of seemingly insuperable difficulties, both have made progress in the medical department and hospital, helping to satisfy the insatiable demand for medical training for women in Korea.

Ever since liberation, President Kim has been struggling, almost single-handed, under a mountain of English correspondence. When Grace Wood returned in October, 1947, she not only took her full schedule of piano pupils as before, but began to help Dr. Kim as her secretary. She has to take dictation at odd moments and transcribe it early and late in uncomfortable places, but she calls it fun!

It is with deep appreciation of the hard-working, devoted, and distinguished Korean faculty and staff that this report has been written. Over 100 workers carry full responsibility for administration and instruction, finances, public relations, student life, buildings and grounds. We Americans are helpers now, but what happy ones, when we see those we taught and guided in years gone by now carrying this great work! Having a part in Ewha's leadership in the new Korea is the reward of missionaries at Ewha today.

Missionaries who returned to Korea in December, 1947



Home News Flashes

New Kindergartens in Puerto Rico and Vieques

The Woman's Division, through the Home Department, opened three new kndergartens in Puerto Rico and Vieques. The description of the one at Villa Palmeras, written by Miss Verr Zeliff, superintendent of George O. Robinson School, follows:

"A day school was opened in the Methodist Church in Villa Palmeras. While the school is under the supervision of the Robinson School and Kindergartens, it is partly supported by the church. Three first grades and a kindergarten were conducted during the year. The total enrollment averaged around two hundred children. A letter from Puerto Rico said the four grades this year are bursting at the seams.

"Villa Palmeras is a very densely populated suburb of Santurce. Several thousand people live in the district around the church. Many of the families have a rather moderate income and live in homes of comfort with modern conveniences, but the land in the district gradually slopes toward a small lake, and in this section the houses are mere shacks, very close together. Because of the proximity of the swampy regions around the edge of the lake, the crowded condition in the area, and the lack of sufficient and proper diet, much sickness prevails.

"A threefold opportunity awaits the Woman's Division in Villa Palmeras:

"1. The crowded conditions in the public schools and the number of children who are unable to attend because of lack of sufficient room, open the way for us to establish and maintain an elementary school.

"2. Puerto Rico is an open field for work with both children and adults outside of school hours. Plans are being made for the organization of some club work this coming year. Out of this we hope will grow a well-organized community center.

"3. A needlework industry or some other line of handicraft, by means of which the women and girls can supplement the family income without leaving their homes for the entire day, needs to be developed.

"The Methodist Church in Villa Palmeras is one of our more progressive churches. The members are assisting in the building of the program. Plans are now under way to open a lunchroom where a hot meal can be served at noon. The school was accredited by the State Department of Education."

—Muriel Day.

Pemiscot County Larger Parish

A new rural work project has been started in the St. Louis Conference. Miss Arline Tyler, a deaconess, is beginning her work in Pemiscot County as a member of the Larger Parish staff. Among the Larger Parish activities to date are: a county-wide training school with four instructors — well attended; Laymen's Day observed in each of the eleven churches in the parish; vacation church schools in churches where they had never been held before; a week's showing in the parish of the film, "Beyond Our Own," with evangelistic emphasis; churches and pastors taking the lead in a county-wide mass free chest X-ray survey; preliminary work on the Lord's Acre program for spiritualizing the work of farmers and for raising money to improve and beautify the churches.

The Pemiscot County Parish has already brought hope to these struggling churches; they believe that something better is possible. The larger town churches as never before in their history are interested in the church at the crossroads; they are willing to share their ministers and give financial support to this work. There has come a sense of working together. The Larger Parish has given the people a taste of the type of ministry which is suited to the needs of the people. — Marjorie Minkler.

Tacoma Community House, Tacoma, Washington

"Our newest club is an *Agate* Club. It grew out of a trip taken by the superintendent and a group of teen-agers along the Columbia River. We found some 'thunder eggs" and learned to cut them with a mud saw. The result is a very enthusiastic Agate Club — small, but active."

Bethlehem Community Center, Columbia, South Carolina

"The scheduled activities are progressing as usual with more teen-agers using the Bethlehem Center as a place for recreation. Now that the playground is very well equipped, the attendance is much larger. We are working to secure a supervisor for each teen-age club to help members plan the type of programs they like. Such activities as these are being enjoyed by the teen-agers: visits to other playgrounds, theater parties, aid to crippled children, wiener roasts, picnics, hikes, flower-garden contest, handwork, story hour, and such discussions as 'The Part I Can Play in Making My Home Beautiful.' "

—Mabel Garrett Wagner.

Princesses in the Castle

From our Robincroft Rest Home, Pasadena California: Our friends have suggested we call it "Rush Home" instead of "Rest Home." We are also known as the people who live in the "Castle." One day the doorbell rang and two little girls were there. They said, "Do princesses really live in this castle?" The answer was "Yes, and would you like to meet some of them?" As we went from room

to room the girls were thrilled to meet the deaconesses and missionaries. It was a wonderful opportunity to explain that these women were not the kind of princesses they were thinking about, but that they had brought love, happiness, and good will to every country around the world.

Robincroft is more than a home for tired and retired workers. It is a center for missionaries going and coming. We are fortunate in being on the crossroads of the world, and are honored by many travelers of distinction. Many returning missionaries stop for a while before going on to points east. Outgoing missionaries find our home a place of quiet and rest after the busy days of packing and looking after the many details involved in getting ready to sail.

In spite of soaring prices, by careful management we have been able to live within our budget this past year. We are grateful to local groups that have been most generous with their supplies. Especially are we grateful to Oregon Conference for the sheets, pillow cases, bath and hand towels, and several wool blankets they have sent us. They have adopted Robincroft as their project this year. Our garden and fruit trees have helped supply our table in a marvelous way. We were able to can over three hundred quarts for winter use.

The Administration Building has had a "facial uplift." An application of paint has made the appearance of the buildings clean and fresh.

During the past year we have had the gift of a five-room cottage, relieving the crowded condition.

—Miriam V. Ristine.

Greetings from Alaska

The secretary of the Medical Bureau was greatly privileged this past summer in that she was able to see more of Alaska than on any previous trip. What she saw, however, only increases the deep sense of responsibility we should have in facing the need to be found all over the Territory.

There have been many bright spots in her itinerary. Meeting many of the official family in the capital of Alaska—the lovely city of Juneau — and participating in the Sunday service in the church which boasts a brand-new organ, were some of them.

Flying from Juneau to Nome with a stopover at Fairbanks was not such a pleasant experience, but it was a real joy to reach Nome and visit the site of the new hospital before even checking in at the hotel.

In spite of rain, we found the contractor's men hard at work. The excavation was completed and forms for the concrete foundation walls were being placed in position. The co-operation of everyone in the town has been marvelous. Any necessary equipment that was lacking was immediately loaned by the mining company, and their men gave their time and advice on local conditions as freely as if it were their own project. Because of the pressure of the short building season, three shifts were working, availing themselves of the continual daylight.

We were taken (in the cab of a truck) to see the King Islanders at work out on the beach. These native people come in each summer in their skin boats from an island fifty miles out in the Bering Sea, bringing their ivories and bead and leather work. They continue to carve ivory during their stay, but they also come into the hospital for medical and dental care. After visiting with them, we continued our ride twenty-five miles further, beyond Cape Nome, and were delighted to see all the wildflowers blossoming on the mountain side on the one hand, and the blue sea on the other. Again we said, "Alaska is so beautiful."

We reached Seward just in time to greet our distinguished visitors, Bishop and Mrs. Paul Martin, Bishop and Mrs. Charles C. Selecman, Mr. and Mrs. J. J. Perkins, of Texas. They had come from Seattle by boat and were leaving in less than an hour after our plane arrived.

The Seward General Hospital was a busy place during all of our visit. Between operations and babies, Dr. Shelton was unable to go fishing even on his day off, and that was really punishment for a man in Alaska.

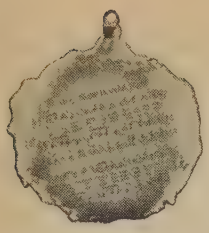
There are 129 patients in the Sanatorium and 20 more waiting for the word to come. There are some 18 children under 16 now in adult wards. The newest project is to rehabilitate a ward for these children, and the Alaska TB Association is to pay the salary of an occupational therapist—for all the patients, of course, but especially for the children who are able to take the training. We hope, also for the appointment of a teacher by the public school board.

We made a trip by amphibian plane to Seldovia with the district superintendent, Rev. G. E. Knight, and Rev. Gordon Gould, who was recently added to the staff of the Division of Home Missions and Church Extension. We all inspected the little hospital and the church there. The hospital is a good building but the church is sadly in need of repair. Seldovia is in a beautiful setting, but it is a pathetic little town with houses close together on the side of a mountain. It is necessary to climb long flights of stairs to reach either the church or the hospital.

It makes one's heart ache to see all these communities with no medical care. Here is a hospital with no doctor, another community in an area of over two thousand people with only a graduate nurse living in the community to give them any help at all. We are bringing them in to Seward whenever it is possible, but transportation is uncertain and expensive. We are not the only agency endeavoring to alleviate conditions, but all need much more money.

It was heart-warming to hear the expressions of gratitude on all sides for what has been done by Methodist women. Jesse Lee Home and our three hospitals are outstanding examples of what can be done, and they are urging us to extend our work into other areas.

—Mrs. Robert Stewart.



Foreign News Flashes

Recently Sailed For—

Brazil: Miss Ruth Conner.

Cuba: Miss Sara Dixie Briggs.

Burma: Miss Maurine Cavett.

Japan: The Misses S. Rebecca Giles, Doris Hartley, Ann Hutcheson, Irene Nix, Caroline Peckham, Joann Reynolds, Alice Southern, Elizabeth Tennant, Phyllis Walker, Alice Boyer, Milley Chapman, Elizabeth Howell, Margery Mayer, Ruth Taylor, Miriam Brattain, Mary Belle Oldridge.

Korea: Frances Rogens, Marian Bundy, Nancy Jones, Lola Eneans, Adrah Dent, Margaret Martin, Sadie Maude Moore.

China: The Misses Orvia Proctor, Mary Mitchell, Olivia Dickhaut, Dr. Mary Steinheimer.

Recently Arrived From—

Africa: The Misses Lucile Miller, 3340 Shelvy Street, Indianapolis 3, Indiana; Ona Parmenter, 2415 Cleveland Avenue, Steubenville, Ohio; Catherine Parham, 129 W. Princeton Avenue, College Park, Georgia.

India: Miss Maude Nelson, Rt. 4, Box 26A, Henderson, Texas.

Malaya: Miss Freda Chadwick, c/o Mrs. Bromley, 155 Canton Avenue, Washington, Pennsylvania.

Burma

Kingswood School, Kalaw, has had a difficult but successful first year in session following the war. Three missions now co-operate in what was previously an American Methodist institution—the Baptists, British Methodists, and American Methodists. Three other groups, the British Church Missionary Society, Society for the Propagation of the Gospel, and Presbyterian Mission of Assam are considering participation in the project.

Miss Mabel Reid, principal, writes: "The very hardest thing I have ever tried to do has been to fit all of the many children into their proper classes. We have a full school, as far as the lower standards are concerned. Our staff of teachers is still too small and we cannot find the number we need since so many have gone out of Burma and many have taken up other work." With another small grant from Crusade for Christ Funds, the buildings of Kingswood School will be restored to their pre-war condition.

India

Provincial governments in India have begun to attack the illiteracy problem with vigor. In the Central Provinces a social education program was planned for the summer vacation period, requiring all normal school students to spend forty days in rural camps teaching adults to read. Next year no student, who has not taught at least one illiterate, will be admitted to high school, normal school, or college. Forty-four girls from our Christian Normal School, Khandwa, taught 950 women this summer and had the great satisfaction of knowing one half of these were able to pass an examination and receive a primary school certificate.

The principal, Miss Shoroju Bose, reports: "Every day I get letters from camp officers in different centers where our normal school girls are teaching, telling me how well they have been doing."

Miss Pearl Precise writes of a simple village school in Gujarat: "I found a very interesting school under a 'spreading banyan tree.' Handmade birds and peacocks flew in the trees as the wind played in the branches. The ground was swept clean to the hard surface. Children carried to and from the teacher's home a table and other supplies necessary to make the shade into a classroom. Some advantages were the distance from their homes so that mothers could not so easily call the children for 'tea' or work, resulting in fairly regular attendance, and there was plenty of fresh air. There are forty-five children on the roll."

The situation in Hyderabad State is very serious. Added to political tensions, danger and inflation, has been the fact that it has been impossible to get the regular work budget and salary fund from India into the state. Miss Kriz writes: "My staff has shown a magnificent spirit which has made me humbly grateful. They have volunteered to take only one third of their salary each month, through December, if necessary, rather than close school. Their balances will be refunded, of course, as soon as money can come into the state again. My girls in the dormitories, who get meat only twice a week, have consented cheerfully to cutting it down at once, to help reduce expenses. How can we fail to carry on successfully in the face of such a spirit?"

Recently, during the Communal raids in one of the near-by villages, several houses of our Christian families were burned to the ground, among them the pastor's and that of the leading elder. The elder was badly burned, and the pastor and wife escaped with only the clothes they were wearing. Soon after, the official board of the Central Church voted a generous sum to help rebuild the pastor's house, and paid the hospital expenses of the elder. The women of the Woman's Society of Christian Service heard about this and it was suggested that they might help. So, two weeks later all the women of the church were invited to a tea. The price of admission was one useful gift of clothing or household article to be given to the pastor and his wife. Twenty-one useful articles were brought and ten rupees in cash given. So bit by bit the lessons of love and sharing are being learned.

We have about twenty-five members in the Woman's Society of Christian Service, and hold one devotional meeting a month. Special meetings are called when we sew and plan for our annual fair at which time the budget of between $175 and $200 is raised. Contributions are made annually to our Home and Foreign Mission projects; to Bible Society and local church repairs.

Southern Rhodesia

Miss Elma Ashley writes: "One of our girls, class of 1946, opened a small clinic in our only African work supported and run entirely by the Africans, and she has done a fine piece of work without any help or supervision from anyone. The work is thirty miles from the nearest doctor, who gives no assistance unless patients are carried to him. Transportation is very irregular, roads very poor, and for about four to five months each year, if rains are heavy, there is no way at all to get patients to a doctor but by ox sled or foot. I have helped to diagnose and prescribe treatment in a few instances, by letter. Of course, there are many areas even more isolated than this one with no medical assistance at all, but for these nurses to do work like this all alone is something big and new, and they are not all so successful."

Latin America

Another experiment in language study was made in Brazil when Irene Hesselgesser and Sarah Locke spent a month in the summer school held under Presbyterian auspices in Campinas. Miss Esther Cummings of The Biblical Seminary in New York City, who had stopped off in Brazil en route home from Africa, gave helpful courses in phonetics. Miss Hesselgesser writes: "We have been highly privileged in having Miss Cummings with us. She has taught us in such a way that we now know how to take hold in all the practical little intricacies of getting a pronunciation that is Brazilian, in learning to speak as fast as possible. More than that, she has taught us to appreciate another people's language and the value of speaking it with exactness as a symbol of our appreciation of them. She does this not only by her persistent suggestions but also by her radiant Christian spirit."

The visit of Bishop and Mrs. Robert N. Brooks to South America has brought great blessing. Typical of the reports of their visit is this statement from one of our missionaries: "Bishop and Mrs. Brooks brought inspiration to many while they were with us. The girls listened eagerly to the bishop's speech at the school assembly and some went later to all three services in the church. So sincere was his message, though it had to be interpreted, that many people knelt at the altar the last night as a sign of their decision to follow the Christ he so vividly presented. One afternoon Mrs. Brooks gave to our Woman's Society of Christian Service the most appealing message I have heard in many a day, urging the women to choose a definite missionary field for their endeavors and appealing to the mothers to be willing for their sons and daughters to go as Christian workers to other countries. Some of our young people are now seriously considering volunteering as missionaries to Portuguese East Africa."

During the seventy-fifth anniversary of Methodism in Mexico, a group of fourteen Wesleyan Service Guild girls met one evening in an upper room of Gante Church. There were teachers, an accountant, secretaries in law offices, an operator of a comptometer in the Premex Oil Company, and other business women. The thing that concerned this recently organized group was (1) how to spread the Wesleyan Service Guild in Mexico, and (2) what foreign project to adopt as their share in making Christ known to the world. The final decision on the second matter was to pledge themselves to raise one hundred pesos by Christmas 1949 toward the support of Mildred Anne Paine's social center in the slums of Tokyo, and to make a plan to adopt a regular foreign work budget in 1949.

Miss Hora Lopez and Miss Nilce do Val, young teachers in the Choral Institute in Sao Paulo, Brazil, are spending the year in study of sacred music at the Westminster Choir College in Princeton, New Jersey. Miss Lopez, a Methodist, is a Crusade scholar. Miss do Val is a Presbyterian. Invite these accomplished musicians to your churches and into your homes.

China

Bishop Carleton Lacy, of the Fukien Area, writes: "In spite of the many difficulties of counseling and encouraging a young church growing up in the midst of a very pagan community, not unlike Paul's Corinthian church of the first century, there has been much cheering evidence that the church is growing. In the midst of unrest and strikes in several of our schools, skillfully organized by a small minority group, the number of the decisions for the Christian life makes one's heart sing. Since Christmas we have had nine baptisms in Hamilton School, thirty in Guthrie, thirty in Anglo-Chinese College, fifty-three in Union High School, thirty-four in Tien-yu Junior Middle School, and over thirty in Chien Chang. Now we are in the midst of the Preachers' Summer School. Over eighty fine young men and women are enrolled—those who are taking the regular course of study. A majority of them are recent graduates of our Union Theological Seminary, which is now college grade."

Miss Edith Fredericks writes from Shanghai: "A few days ago I attended a most interesting meeting of women in Shanghai. About five hundred Christian women from all churches and missions in Shanghai met for an interesting and inspiring program on World Fellowship Day after which they organized the Shanghai Council of Church Women. All denominations were represented and many nationalities, including a large group of women from the Russian church."

Government By Fear[1]

By CLIFFORD J. DURR[2]

WHEN our last baby was born, my wife and I were fortunate in obtaining the services of a practical nurse who was both an excellent nurse and a fine person. She was a German-Jewish refugee.

During the weeks she was with us her story came out—not as a bitter outburst, but bit by bit, calmly and conversationally, most of it in answer to questions.

Her home was in a German village near the Black Forest. It was a friendly community and small enough for everyone to know everyone else. And she was very much a part of the community; her people had lived there for more than three centuries. Her father was a moderately prosperous and popular businessman. He owned the general mercantile store.

Then Hitler came to power. The new-old idea of the master race spread rapidly. Soon the local Hitler youth were picketing her father's store. Their paint brushes smeared the word "Jude" on store windows and sidewalk, and there was much strutting and abusive shouting. But the good burghers were not impressed. It is difficult for local boys to impress their elders who have known them since infancy. They continued to enter the store and trade as they always had. Their response to the "heils" and threats was, in effect, "you young idiots, stop annoying our good neighbor. Clean up the mess you have made and then run home to your parents who taught you better manners." And the Hitler youth went home.

But, in time, another group appeared on the scene. They were tougher and they came from a distant city. Some heads were cracked. In a matter of a few months, lifelong friends and neighbors were passing her on the streets without a sign of recognition. She was an outcast from the community in which she continued, somehow, to exist.

There were two exceptions. One was a veterinarian. In his practice he had learned to respect animals. He believed that people should be respected even more. The other was a doctor who told her: "To me there are no sick Jews or sick Germans. There are only sick people. My job is to try to heal them. You are a sick person."

As she told her story there was no censure in her voice. She understood. These were not wicked people. They were normal, decent people who were afraid. A twist in their egos convinced them that they could not be acting from cowardice, so they must be acting from principle. "The Jews must be evil," they would reason with themselves, "or I could not possibly behave toward them as I do. After all, I heard it said that the storekeeper's son once expressed some ideas that sounded communistic, and everyone knows that Communists are evil." In time they became the most ardent of the Nazis.

Can it happen here? I hope not. Our tradition is different from that of the Germans and some of the best parts of it are imbedded in our basic law — our Constitution. Moreover, the average American is not trained in blind obedience to higher temporal authority. He does not like to be kicked around or to see other people kicked around. He "knows his rights." But—

A few weeks ago I had lunch with an acquaintance whom I had not seen for nearly a year. The last time I had seen him he looked well and happy. His wife was fine, his children were wonderful, and he had a job with a large business concern that not only paid well, but was interesting. Now he seemed drawn and tired, and there was a look in his eyes as if hope had gone out of them. He told me his story.

At the outbreak of the war, desiring to play a useful part in it, he had applied for a position in a government war agency. His application was immediately accepted and he was told to report to work the next day. He was on the job three months and his superiors spoke highly of the quality of his work. Then came word that his employment was terminated, as the Civil Service Commission had not cleared him. He demanded to know why, but all he could find out was that he was alleged, in his college days, to have expressed opinions that were radical and to have associated with some people of radical views, including one or two alleged Communists. There were no definite charges as to what he had done and no approximation of a fair hearing.

He was disappointed, but not greatly concerned about such vague charges. He had no trouble in finding private employment, although he told his new employer about the "charges" against him. After two years he had been promoted to the job he had held when I last saw him.

Then one day an official of the company called him into his office. He had on his desk a memorandum summarizing the highly "confidential" report of the Civil Service Commission. "These charges are absurd," said the official. "I do not have the slightest doubt of your complete loyalty to your country. Your services have been highly satisfactory and I shall have great difficulty in finding someone to take your place. But I shall have to ask for your resignation. Our customers might not understand if

[1] This article on "Government By Fear" will be valuable resource material for the study on "The Bible and Human Rights." — *Thelma Stevens.*

[2] A.B., University of Alabama; B.A. in Jurisprudence, Oxford University, Queens College, England; member of Alabama Bar and Wisconsin Bar; assistant general counsel of Reconstruction Finance Corporation, 1936-41; commissioner of Federal Communications Commission, 1941-48.

e kept a man in our employ who ad at one time been found unsuitble for government employment ecause of his views and his assoates."

For six months my friend had een job-hunting. He had found othing but polite refusals. "I am esperate," he told me. "I have orrowed all I can and I am afraid ıy children will soon be hungry. am thinking of moving to Canada nd starting life over but I am fraid this terrible business will ollow me even there."

A few days ago a doctor told ıe of a minor government emloyee who had come to him on the erge of a serious nervous collapse. After considerable questioning the atient's story came out. He had igned the usual affidavit that he vas not a member of any organizaion that advocated the overthrow f the government. Later he realled that ten years ago he had nade a contribution of two dollars o a fund to buy medical supplies or Spanish Loyalists interned in Spain. He remembered that the ontribution had gone to some organization, but he could not reıember the name of the organizaion. He wondered if the organzation was on the Attorney Genral's "subversive" list. He had been living for months in fear that ıe would be arrested either for perjury or for advocating the overhrow of the government by force ınd violence. In the atmosphere of Washington today his fears were ıot silly.

These, I fear, are just the sample products of a "pilot plant" operaion. The bigger plants are ready! They will be put into operation on a mass-production basis unless enough people are willing to stand up and say, "These things which are being done are wrong!"

In an analysis of Axis propaganda made just prior to the attack on Pearl Harbor, Representative Martin Dies, first Chairman of the Committee on Un-American Activties, was given a top rank among all American public figures in the number of favorable references received in Axis radio broadcasts beamed to this country.

The Committee on Un-American Activities, now elevated to the dignity of a permanent committee of Congress, continues the crusade against "subversive" and "un-American" elements of our society. It pursues its quarry diligently through kleig-lighted halls, "star chamber" councils, Appropriation Committee hearing rooms and newspaper headlines. Reputations of men and women are the trophies of the chase. The bigger the reputation, the better, but when the hunting is poor any reputation will do—an inconspicuous clerk or stenographer, a more conspicuous economist or lawyer, a screen writer, a minister who is a little too serious about peace and the brotherhood of man, a schoolteacher, an eminent astronomer or physicist, a conservative businessman whose daughter acquired ideas different from his own, and sometimes an admitted Communist.

Newspaper headlines fan the flames of excitement. The Attorney General is vested with authority over the organizations government employees may join and our secret police, the Federal Bureau of Investigation, is given jurisdiction over their friendships, associations, and beliefs. I cannot believe that such a course is less dangerous to human liberty in this country than in Germany, Japan, or Russia.

In our government by fear, informers and talebearers are raised to new levels of importance and power. In defiance of the injunction of Moses, they "Go up and down as talebearers among (their) people." Their reward is no longer scorn and contempt; it is money and public acclaim. Legislative committees grant legal immunity to their most libelous and irresponsible remarks and newspapers offer fame, if not glory.

I do not believe that the immediate issue, so far as this country is concerned, is the menace of Communism, or whether Communists are good or evil people. The historian of a century from now can judge this better than we. If they violate the duly enacted laws of this land they should be punished in the manner which those laws prescribe. But they should not be punished until, after a fair hearing before a duly constituted court, conducted with full observance of the judicial safeguards which our Constitution throws around all men, they have been found guilty.

There is a mob psychology about our present wave of anti-Communism, and a mob is an ugly and dangerous thing. Once its passions are inflamed, guilty and innocent alike are endangered.

"Spy" is a frightening word. "Patriotism" and "religion" are good words. But we should have learned from a tragic incident of two thousand years ago that all patriotism and virtue do not necessarily lie in those who shout the loudest, "We have no king but Caesar!" And from the same period of history comes the troubling warning, "Yea the time cometh, that whosoever killeth you will think that he doeth God's service."

For Approved Study in Christian Social Relations

Theme: *The Bible and Human Rights*

The Bible and Human Rights. A Packet. 90 cents.

The Story of the President's Committee on Civil Rights. By Mrs. M. E. Tilly. Free.

These are available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, or Distributing Offices.

McCrum Community House and Auxiliary Centers

(*Continued from page 9*)

on the field could not go on. The story of what has been done and what is being done means much, but the story of the work yet to be done is much longer. We have only scratched the surface. Community or settlement work is needed now, as never before, if we would take care of our boys and girls and prevent juvenile delinquency.

MRS. ELOISE A. WOOLEVER, *Executive Secretary, Woman's Section, Division of Education and Cultivation*

(Because Mrs. W. B. Landrum, Field Worker, has given much thought to securing new members of the Woman's Society we are asking her to share this with us.—E. A. W.)

Membership The Keystone

By MRS. W. B. LANDRUM

MEMBERSHIP is the keystone of the program of our work. Peter writes of those who are "as living stones, building a spiritual house" of which Christ is the chief cornerstone. The increased membership in our organization is a goal in the Program of Advance, not because we want to parade our strength, but because we want to do a work. Additional members increase the capacity to serve in building the World Christian Community.

Our first task is to realize that we are not seeking to lighten our load when we call others into this fellowship of service, but that we are sharing with these new members opportunities in Kingdom-building tasks. There is no magic in this article as how to enlist new members, only the magic of hard work, meditation, and consecration.

Do you remember Alice asking the Cheshire cat, "In which direction do I go?" And the ensuing conversation: "Where do you want to go?" Alice answered, "I don't know." "Then," said the cat, "it doesn't make any difference." This is written with the hope that herein may be found directives by which you can begin to do the job of enlisting new members.

Let us look at the ABC of enlisting women, who will be as "living stones" to be built into our organization.

Assemble your prospect list. This may be accomplished by checking your list of members with your church roll, with the roll of certain Sunday-school classes, and with your choir list. Ask your members to compile a list of names of women whom they would like to see contacted for membership. Then you might consult the local Chamber of Commerce for names of people who have moved into your town or city. Some of these people will be without a church home, and as you visit them you will be spilling over into many relationships for good. Conversations with visiting nurses, the county home demonstration agent, rural club workers, the Grange, and with representatives of various organizations working with people will reveal names of those who need the ministry of the church and our organization.

Begin a systematic plan of organization for enlistment. For you have made only a beginning when you have secured a list of names. You will need to have visitors who are capable and charming! Secure women who know the history, the purpose, and the program—that will enhance their charm. That is not too much to ask of one who is opening a whole new vista of life to another. Be prepared to give publicity to this movement, through your church bulletin, by your pastor, in your local papers. You might employ the tactics some have declared most effective, "Via telephone, telegraph, and tel-a-woman."

Continuity of effort will be a major requirement. Assembling a prospect list and being active *one* time in asking a woman to join will not bring any startling results. These are steps in the right direction, but "the man who walks with God must keep moving." It may mean that you will make several calls, send out many letters or cards, take the person a marked copy of THE METHODIST WOMAN and of WORLD OUTLOOK, or some of our leaflet literature.

A word of caution is inserted here: remember Moses' invitation to a new member for his organization, "Come, thou, with us, for we will do thee good." This invitation was not accepted, but there was response when Moses couched it in these words, "Come, thou, with us, for thou will be to us as eyes." Remember that these people are being asked to join an organization which has a high purpose; their lives will be enriched, we know, but they will make a contribution to our lives and our work as they give of their time, interest, money, and energy.

If you take the initial letters of the words of the sentence, "Go Right On Working," you have the trowel for placing the keystone in our structure: GROW.

Perhaps it is not a new plan that we need but a new passion; not a new program but a new purpose; not a new trend but a deeper trust; not fresh facts but a firmer faith; not new developments but deep determination.

As we turn the pages of this issue of THE METHODIST WOMAN, we will be turning toward a new year—

"And we who are dauntless shall conquer yet,
For the coming days are a silver net,
And the months are an ocean filled with treasure
Which only the Lord of the Year can measure."

Suggestions for the Study of China in The Asia of Today

By MARY O. HOLLER RICE

NEED we comment upon the timeliness of a study on China at this hour? For onsiderably more than a decade China has been in the spotlight. he has been romanticized, much oved, and sympathized with, but ctually not very well understood y our church people. It should e the purpose of our study this ear to face the China picture in ll of its various aspects as far as ve are able to find facts. This hould give us a deeper appreciaion for the complicated political nd economic situations in which our Chinese friends now find themselves. This is the time to help our church people and thereby our nation to understand more fully China's background, her achievements, her problems, her strength, nd her weaknesses—and then urge new zeal for the function of the Christian Church in China today nd tomorrow. Let us help our women to see that Christianity was born into a war-weary world, a despairing world. There is no reason for American Christians to despair. The reconstruction of the soul of China can continue and be strengthened. This study, prayerfully presented and entered upon, can help us to find how and where we can best bolster and undergird Christianity in that great land.

Our textbook is *China: Twilight or Dawn?** by Frank W. Price. It is highly desirable to use *Christian Voices in China,** edited by Chester Miao and written in China, as a balancing text. Certainly a good part of both books should be presented in order to get a fair knowledge of the China scene today. The following resource material will be helpful to the teacher in preparation, and also for special reading assignments with perhaps oral reports by class members.

*Let's Go To China.** Pictorial pamphlet on the work of the Woman's Division in China. 50 cents.

*Look Again At China,** by Willis Lanott. Paper, 50 cents.

*Christian Missions Meet the Cultures of East Asia,** by Earl Cressy, 50 cents.

*The Chinese Church Rides the Storm,** by R. Orlando Jolliffe, 25 cents.

*Rising Through the Dust,** by Archie Crouch. Paper, 90 cents; cloth, $1.50.

*Fun and Festival From China,** by Margaret Hummel, 35 cents.

*Meet Mrs. Yu,** by Mary Culler White, 90 cents.

*Straight Furrow,** a play in three acts, by Hilda Benson and Elizabeth Howell, 50 cents.

Political map of China,* in four colors, 35 cents.

Friendship map of China,* by Louise Jefferson, 50 cents.

Visual aid: *My Name Is Han,* 16mm, sound, black and white movie—Protestant Film Commission. Write to The Methodist Publishing House which serves your territory.

The teacher will want to secure a copy of Margaret Shannon's *A Guide for Leaders of Adult Groups on China in the Asia of Today,** 35 cents.

If the study is presented in four sessions, the topics might be:

I. Let us look at China!

A general over-all picture of the land and people. The Great Wall now no protection against the new ideologies crowding down upon the people. Emphasize the *size* of China—her position as a strategic point in Asia. Mention her hot-spot neighbors, namely Korea, Russia, India, Manchuria, the Border Provinces. Relationship to other parts of Asia, with a discussion of, "Just how important *is* China?"

II. What has the war done for China?

Give attention in summary fashion to what happened in China during the war. Obtain new and significant information. Articles in current magazines and an occasional editorial will be revealing. Discuss gains and losses of the war. Price's book, and also Miao's will be useful here. Bring out the complication of China's economic and political situations. Get the women to see the problems in terms of *people,* rather than to discuss generalities about the political scene. (See page 10 in *Guide,* by Margaret Shannon.)

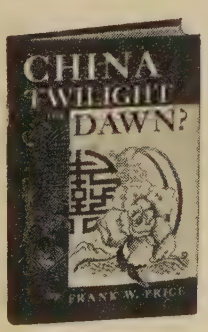
III. The place of the Christian church.

Here we can have a very brief review of early Methodism in China. Many fine stories in both texts concerning the heroism of the church. Bring the class to see that despite poor leadership in many cases, war weariness, near economic ruin, a widespread cynicism, gross materialism and political chaos, Christianity *is* the leaven which the lump needs. Newness of life *is being experienced.* In the words of T. C. Chao, a Chinese Christian educator: "Railroads may be interrupted, but regeneration of the soul is a work that can go on in the face of interruptions." Urgency for sending more generously of our sons, daughters, and dollars!

IV. China and the future.

Read the forecast in Lamott's *Look Again At China.* Stress the importance of recognizing that more than one way is open to China. Outline briefly something of the "new look" in missions. In part, the areas of progress mean a better-trained ministry, a more church-centered Christianity (page 23, *Christian Voices in China*), strong Christian medical work, radio broadcasting, agricultural missions of a pioneering sort, Christian business men and women, border missions, a program for evangelism among government students, more and improved Christian literature, industrial co-operatives, training in home and family life. End on a note of ringing optimism—provided we measure up to our serious responsibility

*Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, or Distributing Offices.



By MARION LELA NORRI

The Spirit of Christmas

SHORTLY after Thanksgiving the Spirit of Christmas begins to grip many people. It has been said that if this Spirit which prevails through Christmas Day, and often to a certain extent through New Year's Day, could continue in the heart of every individual, and be evident in his daily attitudes and actions, the day of world brotherhood and real peace would soon be more than an idealistic dream.

Each One Counts

The place to start is with *each* individual. Suppose each Guild member makes this her aim and practice beginning with Thanksgiving 1948! Suppose, also, that she begins a definite study and daily Practice of the Presence of God. Probably no one has made more simple, yet more vital suggestions for finding out the will of God in everyday routine than Frank Laubach in his recent book, *Prayer—The Mightiest Force in the World.*

To Practice the Presence of God is not simple. It demands reading, study, meditation, prayer, and the will to do. One of the greatest difficulties comes when an individual tries to carry into the complicated life of the everyday world the ideas and attitudes he has personally decided upon as his ideal and practice. The larger the number of people with Christian ideas, the less difficulty there is in carrying them into the workaday world.

If all the thousands of Guild members in the United States and the scores in other nations of the world were to unite in a special effort to carry the teachings and attitudes of Jesus into their everyday living—in their jobs, their homes, their leisure—what a dent might be made. The story shows that smaller numbers than now represented in Guild membership have, particularly in organized "cell" groups, changed the order in which they lived.

Practicing the Presence of God

Let us begin with a united effort on the part of all Guild members to read and study to show ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth.

Tools Are Essential

In order to help each Guild member to make her prayer life more real and vital, every unit should begin to build a library for the Enrichment of Spiritual Life, and should encourage all members who can do so to purchase a book personally.

Read and Mark

Have you ever been privileged to read a copy of a book marked on the margins, underscored, and interlined, by a dear friend whose opinions you greatly value?

Mark as you read. This helps you to select the important ideas, to pin them in your memory, and to find them again when you are checking your course and evaluating your progress.

A Christmas Gift

Everyone gives Christmas gifts to her friends. Make sure one gift, at least, in 1948, is a book to aid in the Enrichment of Spiritual Life.

Here is a list, with a threefold suggestion for its use:

1. Each Guild buy at least one for the Guild library (more if possible) and see that it is circulated until all members have read it. Then pass it out to others.

2. Each Guild member purchase a book for herself, read it, and then lend it to her friends.

3. Each Guild member make at least one Christmas gift of one book in the list, with an inscription that calls for bedside reading—not a dark spot in a corner bookcase!

Prayer—The Mightiest Force in the World[1]—Frank C. Laubach. Revell. $1.25.

Prayer and You[1]—Helen Smith Shoemaker. Revell. $1.75.

Prayer and the Common Life[1]—Georgia Harkness. Abingdon-Cokesbury Press. $2.00.

Prayer[1]—George A. Buttrick. Abingdon-Cokesbury Press. $2.75.

The Lord's Prayer[1]—Ernest F. Tittle. Abingdon-Cokesbury Press. $1.25.

The Will of God[1]—Leslie Weatherhead. Abingdon-Cokesbury Press. Paper, 25 cents; cloth, $1.00.

The Lord's Prayer[1]—Ralph W. Sockman. Pilgrim Press. $1.00.

The Lord's Prayer[1]—Glenn Clark. 10 cents.

A Technique of Private Prayer—George A. Buttrick. Board of National Missions, 156 Fifth Avenue, New York 10, N. Y. 2 cents.

The Lord's Prayer Worship Services.[1] 10 cents.

A Way of Prayer—George A. Buttrick. Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y. 2 cents.

Is Prayer Intelligent?—George A. Buttrick. Upper Room, 1908 Grand Avenue, Nashville 4, Tennessee. 5 cents.

Special Advent Reading Series

(For the month preceding Christmas)

The American Bible Society, 450 Park Avenue, New York 22, N. Y., provides a selected list of daily Bible readings that are widely used by people of all churches. The list is printed in many church and secular papers. It can be secured by writing the American Bible Society at the above address.

The Commission on Evangelism, 297 Fourth Avenue, New York 10, N. Y. publishes *The Advent Booklet* of Daily Devotional Readings, 5 cents per copy.

As there is strength in unity, the reading of the same Bible passages and devotional ideas by thousands of people, perhaps even millions, should develop the bonds of Christian thinking and action.

Suggestions for January Program and Worship Service

One of the best ways to create racial appreciations is to have the experience of fellowship with employed women of other races and cultures. This program gives reason for a guest meeting. Guests should receive personal invitations. A member should call for each and take her to the meeting. Guests of other races should be invited to come, not for just a special part in the program (as a soloist to sing a Negro spiritual), but should be included as a definite part of the Guild fellowship.

If there are no other races in the community, let two or three members choose personalities of other races among employed women and tell briefly, or give in a short skit, the special contributions they have made for all employed women. Call on the Guild librarian to help.

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[1]Obtainable from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.

[1]Order from The Methodist Publishing House serving your territory.

W.S.C.S. Secretary and Student Recognition Day

By DR. HARVEY BROWN, *Department of Student Work of the Board of Education*

CALLING attention to one of Methodism's special days! *Student Recognition Day* has an increasing significance for local churches in Methodism. On this occasion, forty thousand local churches are invited to join with our church colleges and Wesley Foundations in serving as hosts to three hundred thousand Methodist college students — our Christian leaders of tomorrow.

In this annual home-coming from our campuses to our churches, college students and high-school seniors join with parents in worship and in anticipations for the future.

This year Student Recognition Day will be observed on Sunday, January 2, 1949. A special program on the evening of New Year's Day in honor of students and high-school seniors will be a fitting climax for Christmas and New Year's celebration. This is an excellent opportunity for local congregations to make youth feel they have a reserved place in the program of the church and in the affections of its membership.

The Woman's Society of Christian Service is increasingly finding a major place in the program of the Methodist Student Movement. On this calendar occasion, as in others, the Student secretary of the Woman's Society of Christian Service is becoming an indispensable part of the program planning personnel of the local church. Pastors are leaning heavily on the initiative and joyful service of the Student secretary.

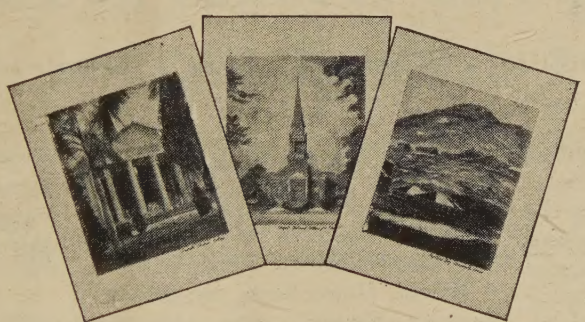
The Methodist Student Movement is discovering and developing a vigorous leadership through a program of intelligent churchmanship. It operates with the strong conviction "that there is a genuine world mission of the church and that the best expression of this is in the actual formation of a miniature world Christian community in the local campus unit." From these local Christian fellowships go springs of influence which at first are narrowly circumscribed but in the end are global in prospect. For a student, this experience is possible through the missionary program of his church and through student organization channels—The World's Student Christian Federation.

Each minister is sent material regarding Student Recognition Day. As the secretary of Student Work consult your pastor concerning the way it will be celebrated in your church and the way he would appreciate your contribution. Let us know the results.

Christmas Greeting Cards

SIXTEEN CARDS AND ENVELOPES

Boxed, $1.00



Left: **Isabella Thoburn College**
Center: **Chapel, National College for Christian Workers**
Right: **Highland Boy Community House**

These cards are unusually attractive and dignified, showing pictures of sixteen projects of the Woman's Society of Christian Service.

Avoid that last-minute rush for additional cards by ordering a box of these!

All orders for these cards *must* be in our offices by December 9, 1948, to insure delivery.

MRS. E. LEROY STIFFLER
LITERATURE HEADQUARTERS—*Greeting Cards*
420 PLUM STREET
CINCINNATI 2, OHIO

Please send _____ boxes of Christmas Greeting Cards to

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Cash $_____ Money Order $_____ Check $_____

China Youth Packet

By HELEN L. JOHNSON, *Secretary of Youth Work*

A MISSIONARY writing from China in June of this year says: "The radio is a wonderful invention; we are now hearing daily about the national convention; you are probably hearing daily about conditions in the north of China. In some ways you may know more about them than we do." Seriously, how much do you know about China?

"Youth and the Church of China" is the theme for the five Sunday evening meetings of the Methodist Youth Fellowship in January, 1949. These five meetings will tell of the day-by-day work of the missionaries and Chinese Christians and will show something of the influence of the Christian church upon the leaders of China. In order to carry out plans for the sessions each MYF will need a copy of the *China Youth Packet.*[1]

Linn Studio

Mexican kindergarten children, Mission, Texas

Highroad for January will give suggestions on how these Sunday evenings may be conducted. The packet will contain the following items:

Look Again at China, by Willis Lamott.

Discussion and Program Suggestions on China for Youth, by Rowena Ferguson.

Fun and Festival from China, by Margaret G. Hummel.

Map of China.

Doctor Apricot (one from the series of Eagle books). A true story of a missionary.

The Pagoda, booklet of thirteen Chinese songs.

Planbook for the Methodist Youth Fellowship.

[1] Available at Literature Headquarters, 420 Plum St., Cincinnati 2, O., and The Methodist Publishing House serving your territory. The cost is $2.

Making New Friends at Christmas

By RUBY VAN HOOSER, *Secretary of Children's Work*

AMONG the many opportunities for gladness that the Christmas season will bring to boys and girls will be the making of new friends. This year when Methodist children are studying about the work of their church in China and Puerto Rico, it would be a particularly happy thing on the part of parents and friends if they would choose as gifts for children some of the interesting reading books that have been prepared by the Missionary Education Movement to help boys and girls in this country become acquainted with the children of China and Puerto Rico.

These books attractively illustrated in color are as follows:

Puerto Rico

Rosita: A Little Girl of Puerto Rico, by Jeanette Perkins Brown. For small children. Price, 75 cents.

Wishes Come True, by Jeanette Perkins Brown. For ages 6-8. Price, 90 cents.

Mingo of the Merry-Go-Round, by Alice Geer Kelsey. For ages 9-11. Price, 90 cents.

China

The Watch-Goat Boy, by Gertrude Jenness Rinden. For ages 6-8. Price, 90 cents.

Surprise for Mindeh. by Nina Millen. For ages 8-10. Price, 75 cents.

Dike Against the Sea, by Mary Brewster Hollister. For ages 9-11. Price, 90 cents.

These books may be ordered from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.

SECRETARIES OF CHILDREN'S WORK

For plans for the work of the winter quarter, please consult the winter issue of the *World Friendship Bulletin.*

PROGRAM SUGGESTIONS FOR JANUARY

By MRS. H. W. BLAND DETWILER

Co-operation in Building a Christian America

Note: January Program Changed to May

A LETTER, dated August 12 from Mrs. Eloise A. Woolever, contains the following: "We are suggesting that the January and May programs be interchanged, and that the Pledge Service be held in May for the year 1949-50." How very timely and proper for our beautiful Pledge Service (under January in *Program Material**) to be used in May. The theme for May is closely related to the total church program of Advance, so I am sure you will enjoy using this material for the January meeting. Let us work and pray diligently, that this meeting may be a power in our own lives, our church, and for the entire Kingdom.

The following outline is worth commending to you. This time it comes from the Northeastern Jurisdiction School of Missions and looks like a delightful and workable plan. Mrs. John Pearson is the very capable vice-president of the jurisdiction.

Purpose: To help Methodist women understand the way in which Protestant denominations through seven interdenominational agencies are working together for a Christian America.

Publicity: Poster of jumbled letters contained in the initials of the co-operating denominational boards with place, date, and time of meeting.

Invitation: Miniature poster, sent out to local membership; also to a representative of each church in community.

Day of Meeting

Fellowship: Twenty minutes. Give each person on arriving a slip of paper with name of a denomination in community, the visiting women being given slips according to their own denominations.

Suggested Recreation: Each group to make as many words as possible from the word "interdenominational" until the close of the period.

Business: Fifteen to twenty minutes.

Program: Twenty minutes. (1) Seven women, with cut-out letters, give a three-minute explanation of each group. (2) Use as many women as there are letters in initials of co-operating agencies. Each board is explained in three minutes as the letters are held up. During the devotions the women hold the letters in view. The printed worship service used, but not read.

Worship Center: On a table covered with a plain cloth, candles on either side of a picture of clasped hands.

Action: Planned co-operation with other denominations. Distribute free literature that may be secured from any of these agencies.

At the North Central Jurisdiction School, the committee for "May" opened its program with these very lovely sentences: "There are seven blended colors that make the harmony and beauty of the rainbow. Just so, there are seven Christian agencies co-operating to build a Christian America."

I. INVITATION. (1) The poster invitation suggested is excellent. (2) You might divide your membership into the various agencies and have a Committee of Seven, one to care for each agency. (3) Cut the word "interdenominational" into letters and paste one on each invitation. Sit together in spelling out the word.

II. ATMOSPHERE. Ideas bubble over as you read *Program Material** for the month. Note places to which to write for materials. Each agency might have an attractive booth or table. Different women might wear badges or ribbons suggesting an agency. Have a lovely prayer corner for the World Day of Prayer materials. Show pictures of the work of the agencies. I wish also that some materials from our Board of Temperance might be displayed.

III. PROGRAM. (1) Suggestion from the Northeastern Jurisdiction. (2) The old question, "What is the Christian church doing?" might be asked and then answered by these various agencies, using an unseen voice or a short radio broadcast. The United Council of Church Women might open with three women standing arm in arm representing the "*threefold* program"; then three special days by three additional women who will link arms with the first three.

Surely the United Stewardship Council should take a vital and prominent place in the program. One of the fine bishops of our church remarked as we studied the Foreign Missions Advance Program at Columbus, "If the Christian church were really Stewardship-minded, this Foreign Advance would be easy and a joy." In every listed goal on page 130 of *Program Material*,* lies the glorious possibility of turning the world right side up for the kingdom of God.

IV. ACTION. (1) Use the "Questions for Discussion," page 133. (2) Make a list of ways you have in mind to get women to the World Day of Prayer.

V. FELLOWSHIP. (1) See "Fellowship" in the Northeastern Jurisdiction program. (2) Have each woman write the name of a prospective member on a slip of paper. Drop these names into a basket and allow each woman to take a name for her responsibility. (If other churches are attending, have separate baskets for each group.)

SPECIAL! Does your Literature secretary sit at a table to take names of new subscribers to THE METHODIST WOMAN and WORLD OUTLOOK? Does she have samples?

Remember, "When we do know, then we do care; when we do care, then we do love; when we do love, then we do give."

*Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.

NEW MATERIALS

A Guide. *Revised Edition.* Duties of officers and standing committees; information on how to organize: how to conduct a meeting; plans for circle or group meetings; constitution and by-laws for local, district, and conference; and organizational chart of the Woman's Society of Christian Service. 15 cents.

Chart of the Quadrennial Advance. 24 x 30 inches. Designed for display at meetings, local to jurisdiction. 20 cents.

World Map of the Woman's Division of Christian Service. 38 x 60 inches. 50 cents.

The Golden Cord. To be used as a speakers' handbook for officers of jurisdictions, conferences, districts, and by others who may desire information about the work of the Woman's Division. 45 cents.

Do You Know Builders of the Christian World in the United States, Alaska, Hawaii, Puerto Rico, and the Dominican Republic? *New edition.* Handbook on the institutions of the Department of Work in the Home Field. 15 cents.

Let's Act—Now! Calling All Christians to World-Wide Advance. By Richard Terrill Baker. A stirring introduction to a plan for Christian action in this shattered world today. This book is the blueprint for a world-wide mission advance on the part of the church. 50 cents.

Record and Report Books. Local, district, conference. Will contain report blanks for each officer for five quarters. Each, 50 cents.

A Christian Home in Africa. By Mrs. Emory Ross. Free.

Higher Education for Women of Brazil. By Mary Helen Clark, a missionary in Brazil. Free.

The Secretary of Youth Work. A leaflet on duties and plans of the secretary of this department. Free.

New Threats to American Freedoms. By Robert E. Cushman. Every citizen should know the provisions of the Bill of Rights, where are the dangers to civil liberties, what are the safeguards to preserve our civil liberties. 20 cents.

EMBLEMS

Woman's Society of Christian Service

Gold on sterling. $1.50 each, including federal tax.
Solid gold. $3.90 each, including federal tax.
Past President's. Solid gold. $6.00, including federal tax.

Wesleyan Service Guild

Gold-filled. $2.70 each, including federal tax.
Solid gold. $3.60 each, including federal tax.

Let's Go to China. Compiled by Mary Culler White. A pictorial booklet on the work of the Woman's Division of Christian Service in China. A full and accurate report of the work as seen through the eyes of women who are members of the average local society. Contains a list of our regular and special missionaries in China. 50 cents.

Prayer Calendar, 1949. Offers an opportunity for every woman to have a part in undergirding the work of the Division with her prayers. Contains a list of missionaries and their stations. 25 cents.

Action from Study, 1948-49. This leaflet is an attempt to answer the question Methodist women have asked in other years, and will be asking this year: "What can we do as a result of our study?" It contains suggestions of some of the things a local society may do. Free.

Serving the Least of These. Hospital Internacional, Ciudad de Trujillo, Santo Domingo. By Barney N. Morgan, the doctor who is in charge of the hospital. Free.

Kindergarten Work Along the Border of the Rio Grande. By Mrs. Alfredo Nanez. Free.

The Kingdom of Heaven Is of the Childlike. By Alyce L'Heritier. Peek Home for Children, Polo, Illinois. Free.

The Church and the Rural Community. By Bishop William C. Martin. A new study book for your church school of missions. 50 cents.

APPROVED STUDIES, 1948-49

For Adults

Theme: America's Geographical Frontiers.

On Our Own Doorstep. By Frank S. Mead. 90 cents.
A Guide for Leaders of Adult Groups. By Bettie S. Brittingham. 35 cents.

Theme: China in the Asia of Today.

China—Twilight or Dawn? By Frank W. Price. 90 cents.
A Guide for Leaders of Adult Groups. By Margaret Shannon. 35 cents.

Theme: The Bible and Human Rights.

The Bible and Human Rights. A packet. 90 cents.

Theme: Growth of the Spiritual Life.

Newness of Life. By Estelle C. Carver. 50 cents.

A Guide on "Newness of Life." By Marie Welles Clapp. 15 cents.

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